This translation covers the Urdu text from the provided images of **"Fuyuz-ul-Haramain"** by **Shah Waliullah Muhaddith Dehlavi**.

Please note that the first four pages consist of the book cover, library stamps, and blank pages. The formal text begins on **Page 5**.

Page 5 (Title Page)

The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who has seen me [in a dream] has certainly seen the Truth."

Fuyuz-ul-Haramain

By the Proof of Islam, His Eminence, Allama Qutbuddin Ahmad,

Better known as:

Shah Waliullah Muhaddith Dehlavi (may his secret be sanctified)

Died: 1176 AH

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In the Name of Allah, the Most Gracious, the Most Merciful

O Allah, I praise You and glorify You, and I confess that I am incapable of praising You as You deserve. I seek Your forgiveness and ask for Your help. I know well that there is no forgiver of sins but You, no helper in grief and comfort but You, and I turn only toward You.

I rely upon You, for my worship, my life, and my death are in Your hands. You have no partner. I seek refuge in You from the evils of my soul and the wickedness of my actions. I ask You with all humility to grant me good character and guide me toward righteous deeds. My belief is that none can save from evil or bestow good except the Creator who brought me into existence.

I bear witness that there is no god but You, the One without partner; and I bear witness that Muhammad is Your servant and Messenger, the most superior of all Prophets. May Allah’s peace and blessings be upon him, his progeny, and his companions as long as day and night remain and as long as the sky shades the earth.

This humble servant, Waliullah bin Abdur Rahim Dehlavi, submits: When Allah favored me with the blessing of performing the Hajj of the House of Allah and visiting the Prophet (peace be upon him) in 1144 AH, I experienced a series of spiritual visions and observations. Among these, the greatest blessing was the "Observation" (Mushahada) of the Prophet's spirituality. I wished to record these observations as they were revealed to me so they might serve as a reminder for me and a source of insight for my brothers.

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...so that gratitude may be expressed. I have named this treatise **"Fuyuz-ul-Haramain"** (The Effulgence of the Two Holy Sanctuaries). Allah is the True Disposer of Affairs; our strength to avoid evil and do good comes only from Him.

The First Observation (Mushahada Awwal)

In a dream, I saw a large group of the "People of Allah" (Ahl-Allah). Some were people of contemplation and memory, their hearts and faces fresh and radiant. They were proponents of *Wahdat al-Shuhud* (Unity of Witness). The second group was absorbed in the "Unity of Existence" (*Wahdat al-Wujud*); they were filled with a sense of divine presence, yet they seemed overwhelmed and perplexed.

I saw that the management of the universe and the refinement of souls were primarily associated with the first group. The "People of Remembrance" (Ahl-e-Zikr) looked at the second group and asked, "Why do we not see our light and beauty in you?" The proponents of *Wahdat al-Wujud* replied, "What is this 'existence' you speak of? Before the True Existence, all things are naught."

A dispute arose between them. I was appointed as a mediator. I looked at both groups and realized that Allah has created different capacities in human souls. Some are naturally inclined toward "perfection of the soul," while others are naturally inclined toward "annihilation in the Truth."

I told them: "Your paths are different, but your goal is the same. The one who is absorbed in the Divine Essence sees nothing else, while the one who is tasked with the reform of the world must maintain a balance."

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Both groups understood and became certain of my explanation. Then Allah favored me with a special secret that resolved the dispute between them. Praise be to Allah, the Lord of the Worlds. Then my eyes opened.

The Second Observation (Mushahada Dom)

I saw with the eye of my soul a single Thing (Reality) that is connected to the entire universe and permeates it. It is as if the universe is a veil over it, and this Reality is the "Spirit." When a Gnostic (Arif) turns his heart toward it, he becomes annihilated in it.

This Reality has a powerful influence. Its manifestation in the creation is correct and true. There is a direction that faces the "External Existence" (Wujud-e-Khariji), which is imprinted on the "Preserved Tablet" (Lauh-e-Nufus) as Light. The other direction faces the Divine Essence.

I understood that the great Gnostics find the path to Truth through these "descents" (Tadliyat). If the soul perceives this through the "Eye of the Heart," it is a high station. If it hears it through the "Ear of the Soul," it is the station of "Speech" (Kalam).

True understanding requires knowing that the "Speaking Soul" (Nafs-e-Natiqa) has several windows: one is the physical body, and the other is the Divine connection. When the soul detaches from material needs, it perceives the spiritual realities directly.

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...from which the Light descends. When this Light connects with the soul, the person sees God with their own eyes—this is a true state. This is similar to what is reported from Hazrat Ibn Abbas (may Allah be pleased with him) regarding the Prophet (peace be upon him) seeing his Lord.

I saw the "Soul of the Sun" and heard it speaking. I was amazed that people seek light from it and benefit from it, yet it remains indifferent to their praise or denial. It is absorbed in its own reality. I realized that my own joy or anger is also a fragment of this greater reality.

To clarify: the "Speaking Soul" is a light spread throughout the body. It is like a point of fire. In its essence, it is one, but in its manifestations, it appears as many. Just as water takes the shape of the vessel, the soul reflects the characteristics of the person. If the soul can transcend these physical limitations, it reaches the point of "Truth" where all contradictions vanish.

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...because of the dominance of one part over the other. The soul is often overpowered by physical desires. However, through spiritual struggle (Mujahada), the soul can regain its dominance.

There are three states of this spiritual union:

1. **The First:** To become totally united and absorbed in the Divine, forgetting everything else.
2. **The Second:** This is "Absorption in Annihilation." The soul returns to its origin and loses its separate identity, becoming colored by the Divine color.
3. **The Third:** This is when the Divine attributes dominate the soul to such an extent that the soul's own attributes are hidden. In this state, the person speaks and acts, but it is as if the Divine is acting through them.

When you understand these levels, you will realize the true nature of the connection between the Creator and the creation.

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...I heard his speech.

The Fourth [State]: This is when the commands of that power [the soul] disappear so intensely that nothing of its traces remains, except for a slight, preserved thought in the heart. At that moment, a form is realized in the mind and imprinted, just as an image is imprinted in a mirror. These are the four states, and for every wise person, it is essential to reflect and ponder over them.

Another "Subtle Reality" (*Latifa*) is that within this "Beautiful Sense" (*Hassa-e-Jameela*), one becomes connected. At that time, if we compare it to the ear, we should call it "Hearing"; if to the eye, "Seeing"; if to the tongue, "Taste"; if to the touch, "Feeling". Perhaps this is the "Common Sense" (*Hiss-e-Mushtarak*) that is shared by all senses. For example, the eye sees the point as a circle [when moved quickly]; this circle has no existence outside. This is an illusion of the "Common Sense". Similarly, when the tongue sees a desirable thing, the mouth waters.

Therefore, when the soul separates from the physical body, it sometimes stays connected to this sense and the realm of imagination, creating "Parables" (*Mithaliya*) of its existence, such as those seen in the forms of angels and spirits.

The Third Observation (Mashahada Som)

I saw that every "Religious Symbol" (*Sha'air*) of Allah is a door, and discovering its reality is a truth. Indeed, the reality is related to the "Light" (*Noor*) of spiritualities. A certain awe and influence from these spiritualities take hold of the soul. The soul perceives this through a specific sense, becoming so joyful that it is transformed. When people turn

toward these Symbols, they become like a group that, through their intention and sincere belief, derives benefit from Allah.

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...from the Symbols of Allah. This group's soul opens its eyes and recognizes things through that Light. When the "Angelic Power" (*Quwwat-e-Malakiya*) dominates the "Animal Power" (*Quwwat-e-Bahimiya*), the person reflects upon that Light and experiences "Divine Descent" (*Tadalli*), which is the essence of Allah's Symbols; then they become amazed.

The Fourth Observation (Mashahada Chaharam)

Great Observation and Noble Investigation: The Truth (Allah) Most High informed me of this "Great Descent" (*Tadalli-e-Azim*) which is directed toward the human species. By this, I mean that through this, closeness to Allah becomes easy. This *Tadalli* is manifested in the world in various forms—specifically through our Prophet (peace be upon him). Sometimes it is manifested in Heavenly Books, sometimes in the Great Quran, and sometimes in the Prayer (*Salah*) or the Holy Kaaba.

I recognized this *Tadalli* and Unity through many manifestations that align with external forms—meaning human nature and habits fixed in their minds. These are things that remain with them in the *Barzakh* (intermediate realm). When God desires to favor the physical world, He directs this *Tadalli* toward it.

Allah informed me of the wisdom behind the "Separation" (*Infisal*) of things and how they are connected. Through Allah's will, know that when a person is determined in the external world, they must first recognize their Lord.

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...restricted to that station, where the *Tadalli* descends according to the capacity [of the recipient]. This descent is a great gnosis (*Ma'rifat*). Its first manifestation is the "Manifest Spirit" (*Rooh-e-Zahira*) and the "Hidden Spirit" (*Rooh-e-Khafiya*). Through this, the person recognizes their Lord and bows before Him with humility.

This is because He is the Source and Origin of existence. When the "Great Person" (*Shakhs-e-Akbar*) turns toward the Essence, a specific flow and grace are realized. These are called "Archetypes" (*Rabb-un-Nau*), through which every species is determined. No species was left without this portion of gnosis.

Then this was manifested in human individuals. For example, if a musician strikes a string and says, "This is the note," and then adds another dimension to it, the note

becomes more complex. In the same way, the Divine Command moves from one level to another, following a specific number and proportion. Every command has a specific characteristic and time. If a person were to live forever, they would still find these wonders unending.

When the human species appeared in the physical world, their capacities were different. Some were noble and some were dull; some were sharp and some were saintly. When their souls turned toward Allah, they were gathered into the "Holy Enclosure" (*Hazirat-ul-Quds*).

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...in their destiny from their Lord. When human souls are purified from "Animal Habits" and "Wicked Physical States," they are lifted to the "Holy Enclosure". There, a lightning bolt of Divine Majesty shines upon them, and they are left in such wonder that they lose track of where they are. At that moment, by Divine Decree, this *Tadalli* moves and descends into that person, and their soul is colored by it.

From here, closeness becomes easy. These individuals then meet others and keep company with them. Among them are those who are perfect, wise, and trustworthy. They inform others of these states. If they remain alive, they stay among their companions like the foremost saints. If they die, they remain in the *Barzakh* in their state of bliss.

This *Tadalli* manifests as the "Spirit of Prophecy" in the physical form. From it, blessings of Prophethood and Messengership flow. My meaning is not the political power or the dominance achieved through debate, but rather the spiritual overflow of knowledge and obedience.

Our Prophet (peace be upon him) is the perfection of these manifestations. These are the "Inner Secrets" (*Asrar-e-Manawi*) for all of creation. This is what is mentioned when we talk about the nature of the "Great Person" and the perfection of character. This is the state of "Immersion" (*Inisbaagh*) in the "Holy Enclosure".

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...evil desires. This character exists even in the "Animal Soul," but it is refined at this station. The "Holy Enclosure" makes this character like a body for itself. This soul then chooses the best actions and words, which become the explanation of that character.

The "Heavenly Books" were revealed so that humans could be inspired to write and compile these truths into books, ensuring that this benefit lasts for a long time. These were recorded so that no errors or changes in meaning would occur.

In another state, the movement toward the "Holy Enclosure" happens due to a "Divine Spark". The hearts of the angels and the perfect humans meet, and the mercy of the Lord descends. This inspiration is like the revelation that descended upon the heart of the Prophet, which was later compiled into a Book.

When these manifestations were gathered in the heart of the Prophet, he wished for his community to be colored by them. Thus, the rules of social conduct, city management, and human interactions were established. Allah entered these necessities into the heart of the Prophet, making them a "Divine Law" (*Shariat*). These are the blessings and the light of the "Holy Enclosure". Long before, Hazrat Ibrahim (peace be upon him) was occupied with this worship and built the Kaaba.

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...it is necessary to turn toward Him. Know that the wisdom in the *Shariat* (Divine Law) is that it governs habits. Allah forbids those habits that are harmful. Similarly, the words and styles used in the recitation [of the Quran] were chosen because they were fixed in the minds of those individuals. Allah revealed the Quran in Arabic for the Arabs, and in Syriac for the People of Syria.

Just as a true dream is formed from images and thoughts stored in the mind, revelation also uses the language and concepts understood by the recipient. A person born blind cannot see colors in a dream, and a person born deaf cannot hear sounds. Therefore, the *Tadalli* (Divine Manifestation) aligns with the existing capacities of the world.

For example, if a person has a "Four-Cubit" stature, his cloak will be made according to that length—not more, not less. In the same way, the spiritual types (*Nau*) are distinct from one another. Every species has its own characteristics.

One more thing: the creation of these forms is within the realm of "Possibility" (*Imkan*) and "Decree" (*Taqdir*). The goal is for the servants of Allah to worship Him with a sincere heart and not exceed their capacity. This brings peace to the soul. Although this path is not widely "famous," it provides certainty to the heart. There is a distinction between truth and falsehood, and sometimes a "break in habit" (*Kharq-e-Aadat*) occurs, which we call a miracle.

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...it is not against his habit. Neither the Messenger nor the Heavenly Book appears without a reason. The blessings of that Light manifest because there is nothing besides it. The disbelievers of the Quraish did not understand the wisdom of Allah. They

objected to the differences in commands, saying, "What kind of Messenger is this who eats food and walks in the markets?". Allah rejected their words.

Allah clarified that the dominance of the Messenger is not through the dominance of the "Evil Soul," but through the Truth. This was manifested in the Quran through the description of battles and struggles against evil. This is the theme that the conscience finds, and we have found this in the Quran and Hadith. This is the explanation for not just one issue, but for many matters. Praise be to Allah, first and last.

The Fifth Observation (Mashahada Panjam)

Great Observation: My heart was filled with secrets from the "Highest Assembly" (*Mala-ul-A'la*). My soul was brimming with them. I explain to you in detail: when one seeks to reach the perfection of the "Highest Assembly," there is no way but through humility and absolute submission before Allah.

I asked with full resolve and sincerity of heart: how can one acquire that which the intellect or nature yearns for?. The answer was: "Through total devotion to the Creator and through prayer.". When your prayer is firm, you will know how to ask Allah with sincerity. It was indicated to me that the Prophet (peace be upon him) pointed toward the "Highest Assembly.". He said that the door of prayer is the door of mercy. Whoever intends to reach the station of the angels must keep their soul pure. Many saints spent their lives in old mosques, praying with abundance.

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...recitation of the Quran, the Remembrance of Allah, and the "Beautiful Names" (*Asma-ul-Husna*). These are the pillars. Another pillar is the abundance of the "Istikhara" prayer (seeking Allah's guidance) in difficult matters. A person should present their case to Allah and wait with a peaceful heart for what Allah reveals.

When Allah grants the light of purity and the light of prayer, the senses are filled with spiritual colors. The sounds one hears will have a divine quality. Through this, one gains an "Aura" (*Heiyat*) that allows them to distinguish truth from falsehood. One becomes occupied with purity and prayer.

If this state is achieved through "Dhikr" (Remembrance), it is a great blessing. This is "True Faith" (*Iman-e-Haqiqi*), which leads to the station of "Excellence" (*Ihsan*). There is no doubt in this. Even if a person is not physically in the presence of the Prophet, their intention and thought will reach the level of "Ihsan" through this investigation.

The Sixth Observation (Mashahada Shasham)

In a dream, on the 10th of Safar, 1145 AH, I saw that Hazrat Imam Hasan and Imam Husain (may Allah be pleased with them) came to my house. Hazrat Imam Hasan was

holding a pen with a broken tip. He gave it to me and said, "This is the pen of our grandfather, the Messenger of Allah (peace be upon him).". Then Hazrat Imam Husain gave me a green cloak. I took it, wrapped it around me, and thanked Allah for this great honor.

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The Seventh Observation (Mashahada Haftam)

Great Observation and Noble Investigation: Know that Faith (*Iman*) is of two types. One is the Faith that a person brings in their Lord based on clear evidence. The second type is "Faith in the Unseen" (*Iman-bil-Ghaib*). An example of this is like a king who appoints a minister, gives him the robes of office, and sends him to the people to inform them of the state's affairs.

The person who sees the king and the robes with their own eyes has "Certainty.". But the person who has not seen the king, yet accepts the minister's word, has "Faith in the Unseen.". The first person is like someone who sees the sun and knows it has risen. The second person is like a blind man who, because of the warmth, believes the sun has risen. There is no doubt in his heart, even though he lacks the "Vision.".

The first type of Faith is superior because it is a direct connection with the Truth. This is the knowledge that was revealed to the Prophets. They have absolute peace and certainty. They protect this connection and do not allow any interruption.

This protection and "Innocence" (*Ismat*) is what keeps them in the presence of Allah. They know that if they separate from this, it would be like falling into hell. This is the "Certainty" of the elect. In contrast, the general public has "Faith in the Unseen" through the mediation of the Prophets. Both are true, but the first type shines with light, while the second type follows that light. One night, during the *Tahajjud* prayer, I experienced these lights of faith.

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...and they dominated me. I was amazed. I thought about "Faith in the Unseen" and realized that I had not attained it to its full extent. I felt a sense of regret. But after a while, this Faith appeared to me, and I found peace.

Noble Investigation: Inspiration (*Ilham*) often happens to the "Friends of Allah" (*Awliya*). Allah frees you from the "Legal Burdens" (*Taklif-e-Shari*) and gives you the choice to worship as you wish. My father told me a story: he prayed to Allah to keep him under the "Legal Burdens" because he did not want to choose for himself. He wanted to

stay a servant. This is because he saw that those who are free from these burdens might become negligent.

My uncle also shared his state: he was told in an inspiration that he was saved from Hell and promised Paradise. He replied, "O Allah, I worship You only for Your pleasure, not out of fear or greed.". This made his "Legal Burdens" fall away, as his heart was already inclined toward Allah.

Many "Friends of Allah" have reported this. In my view, the secret is that when a person reaches a certain level, "Faith in the Unseen" is transferred into his nature. Worship then becomes like hunger and thirst—something he cannot leave. At that stage, the "External Burden" is removed because the "Internal Desire" has taken its place. This is the station of "Inspiration" which I have explained. To me, this is like a dream where one has the choice but still follows the right path.

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...Some follow a specific station, and others follow a general one. Some require an explanation, such as those with perfect gnosis, and some do not require an explanation. Reflect on this.

The Eighth Observation (Mashahada Hashtam)

Noble Investigation: Know that when spirits separate from bodies, two things remain: the "Animal Power" (*Quwwat-e-Bahimiya*) becomes hidden, and the "Angelic Power" (*Quwwat-e-Malakiya*) becomes dominant. This perfection depends on several reasons, one of which is righteous deeds. When the Angelic Power dominates the Animal Power, a specific spiritual state is achieved. This state is the ultimate perfection.

As long as the soul is in the body, this state is like a habit. But when it separates, it becomes a divine light. This is a mercy from Allah. The human soul is naturally inclined toward mercy and showing kindness to others. This is why Allah created the universe—to manifest His guidance and light. When the soul enters this state, it experiences "Divine Expansion" (*Inshirah*).

Some people experience this through the Majesty (*Jalal*) of the Lord, while others experience it through the Beauty (*Jamal*). This is what the people of the past called "Remembrance" (*Yadd-dasht*). Many people call it "The Light of Remembrance.". When the soul becomes a friend to Allah, its state changes from fear to hope and from longing to peace.

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...the soul becomes a friend. Due to its purity and firmness, when the soul separates from the body and intentions are gathered, it is imprinted with the color of Divine Command. It attains many subtle graces. This state of most spirits is like a mirror placed in the sun, shining with light, or like a pool full of water reflecting the sun.

When I visited the graves of the Martyrs of Badr (may Allah be pleased with them), I stood by their graves and suddenly a light shone from them toward me. It was so intense that my eyes were dazzled. For a moment, I was in doubt whether I was seeing this with my physical eyes or the eyes of my soul. Then I realized these were the "Lights of Mercy.".

I also visited the grave of Abu Dharr al-Ghifari (may Allah be pleased with him) in the valley of Rabdha. I sat there and turned my heart toward his soul. I saw a moon-like light. I thought about the deeds of this world; mercy and light were dominant. Before this, in Mecca, I attended a gathering of the Prophet's Mawlid (birthday). People were reciting Durood and narrating miracles. I saw lights appearing suddenly. These were the "Lights of the Holy Assembly" (*Mala-ul-A'la*). I saw angels and the lights of mercy joined together.

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The Ninth Observation (Mashahada Naham)

When I entered Medina and visited the Sacred Chamber of the Prophet (peace be upon him), I saw his holy soul clearly. It was not just in the world of spirits, but I saw it with these very eyes. I understood that those who say the Prophet (peace be upon him) leads the prayers of the people and oversees their affairs are correct. This is a subtle point.

Most people do not express this because it is based on spiritual knowledge rather than legalistic science. This is the second state of "Acceptance.". One is general and the other is specific. This is what many groups have agreed upon. It is not a hidden matter.

When I pondered this, a secret was revealed to my tongue. The Prophet (peace be upon him) said to me: "My soul is manifested in various forms of majesty and beauty. Sometimes it appears in the form of mercy and expansion.". I felt that the entire atmosphere was filled with the fragrance of the Prophet's soul. It was like a fast-moving wind. I saw his subtle lights. I saw that he is the "Mercy for the Worlds" (*Rahmat-ul-lil-Aalamin*).

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...may Allah be pleased with them. I submitted: "O Messenger of Allah, Allah has favored us with what He has given you. We have come in the longing for your grace.". The Prophet (peace be upon him) turned toward me with full attention. It was as if he

wrapped me in his holy cloak. He revealed great secrets to me. He told me how to ask for help in my needs and which Durood to recite.

The Prophet (peace be upon him) showed me the "Essence of the Soul" and its physical manifestation. This is the "Great Descent" (*Tadalli-e-Azim*) that permeates humanity. The Sufis call this the "Muhammadan Reality" (*Haqiqat-e-Muhammadiyah*). It is the "Pole of all Poles" (*Qutb-ul-Aqtaab*) and the "Prophet of all Prophets.".

When this reality is manifested in a human form, it is called the "Muhammadan Reality.". When the "Divine Command" turns toward the creation, this reality acts as a mediator. It is the mercy of the Lord toward His creation. The Prophet (peace be upon him) is the leader of all who enter Paradise. This is a great favor from Allah. This connection is necessary for the survival of the human species. The Prophet (peace be upon him) is always turned toward the creation to guide them.

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...there is no separation. This is the meaning of the famous verse:

"The suns of the past have set, but our sun will never set."

When this reality joined with my soul, I saw it with the eye of my heart. I learned that the Prophet (peace be upon him) is always in this state. He does not move from it. When people turn toward him, he is very close to them. If they present their needs with sincerity, he grants them blessings. This is like a person helping the oppressed.

Investigation into the Schools of Fiqh: I pondered over which school of jurisprudence (Madhhab) is closest to the Prophet (peace be upon him). I realized that all schools are equal in his sight. The "Essence of the Soul" is the source, and the various schools are its branches. At different times, different branches become dominant.

To the Prophet (peace be upon him), all schools are equal because they all aim for the truth. One school is not separate from the other. Each Madhhab encompasses a portion of the truth. If someone follows a specific school, the Prophet (peace be upon him) is not displeased. However, when disputes and wars occur over religion, it causes grief to the Prophet (peace be upon him). It is necessary to be aware of this point. The Messenger of Allah (peace be upon him) loves the truth.

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...the Messenger of Allah (peace be upon him) says: "This is a rebuke to you.". My deficiency was revealed to me. I was ashamed. The door of "Effulgence" (*Faydh*) was closed because of my opposition. I thought that following a specific school of thought

(Taqlid) meant leaving the *Shariat*. But I realized that without following a specific method, one cannot remain firm in the command of Allah.

I understood that being Rebuke-worthy is the result of escaping the *Shariat*. Many seekers have this doubt in their hearts. When I entered the illuminated city of Medina, I saw the deeds of the people. Some were good and some were bad. When I attended the Sacred Chamber, I felt a sense of bitterness. My heart was clouded.

Then a light shone, and the Prophet (peace be upon him) said: "Beware of this.". I saw the Prophet (peace be upon him) wearing a cloak of majesty. He turned toward the people according to their capacities. He revealed to me the secret of "Mediation" (*Wasaiyat*) and "Pole-ship" (*Qutb-iyat*). He told me: "My path is the best path.". This is for special people. The cause of disputes is the lack of understanding of this subtle point. I wanted to ask about the levels of "Existence" and "Annihilation," but my tongue was tied.

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...I asked the question again. My intent was different this time. I saw that the Prophet (peace be upon him) was wearing a robe of great majesty. His acceptance was limitless. I realized that if a person turns toward him with high resolve, they will find him. My goal was not just any desire, but a longing for the Divine.

The Prophet (peace be upon him) said: "I will tell you a great secret.". This secret is the "Muhammadan Reality.". It is the source of all manifestations. I saw that many Sufi masters were present in the gathering. They were deriving benefit from the Prophet (peace be upon him). I was also among them. This was a wonderful observation.

I am certain that the Prophet (peace be upon him) is the "Beloved of Allah.". His heart is a full mirror. His ears and eyes are perfect. This is a matter of "Mercy.". When the "Divine Descent" happened, the Kaaba was made a Symbol (*Sha'air*). The Hajj is a means of reaching the Lord. The distance is covered according to the sincerity of the heart.

The Eleventh Observation (Mashahada Yazdaham)

I asked the Prophet (peace be upon him) about the meaning of the Hadith:

"I was a Prophet while Adam was still between water and clay."

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...not from the dangers of the heart, but from the longing of the soul. My soul was filled with this desire. Then I was shown a "Parabolic Form" (*Surat-e-Mithaliya*) of the Prophet

(peace be upon him). This form exists before physical bodies. I was shown how the Prophets were sent to this world.

The "Spirit of Prophecy" was manifested in the "World of Archetypes" (*Aalam-e-Mithal*). I saw the forms of the saints and the "Friends of Allah.". I understood how knowledge and gnosis were granted to them. This parabolic form became a vessel for me. I now explain what I have learned.

You should know that the "Great Descent" of Allah turns toward the creation. Everyone receives guidance through this. This *Tadalli* manifests in every age. When it appears in the world, it is called a "Messenger.". He comes with the Command and the *Shariat*.

When this reality appears, the people receive knowledge and wisdom. Some people are capable of deriving secrets from the words of the Messenger. They are the "Inheritors" of the Prophets. Others are not so capable. The "People of Wisdom" (*Ahl-e-Hikmat*) derive their knowledge from this manifestation. It is a great favor from Allah. When Allah willed to create Adam (peace be upon him), He willed to create all of humanity through him.

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...this *Tadalli* was imprinted according to the manifestations. It became like a total reality. This was due to the ancient grace of Allah. People were provided with a means to reach Him. The *Shariat* was established to remove the "Diseases of the Soul.".

Before the birth of the Prophet (peace be upon him), there was a great need for this. When humanity became diverse and people followed different paths, the Divine Decree willed to manifest this *Tadalli* in one perfect individual. Through him, the reform of his nation was achieved.

This person is the "Prophet.". He is the vessel for this grace. Our Prophet (peace be upon him) had the highest capacity. When he appeared in the world, this *Tadalli* was perfectly aligned with him. He wore the robe of Prophecy. This was the completion of the "Muhammadan Reality.".

After him, the Prophecy was sealed. He is the "Seal of the Prophets" (*Khatam-un-Nabiyyin*). He is the "Mercy for the Worlds.". All previous Prophets received their light from this *Tadalli*. Although they existed in different times and bodies, their source was the same. This is a secret that even some great saints did not fully grasp. Hazrat Ibrahim (peace be upon him) also received a portion of this.

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...it was manifested with a "Weak Connection.". After the seal of Prophecy, this connection appeared through the "Saints.". This is why their parabolic forms are seen in dreams. Our Prophet (peace be upon him) is the most perfect. After him, the "Lights of Prophecy" were distributed among the saints. This is how knowledge and gnosis continue to reach the people.

Noble Investigation: If you look with the eye of wisdom, you will see that in ancient times, before the human intellect was fully developed, people followed their natural instincts. Then Allah sent many Prophets to guide them. The children of Hazrat Ibrahim (peace be upon him) spread to the West, Rome, Israel, and Iraq.

When our Prophet (peace be upon him) appeared in Arabia, the springs of wisdom and knowledge gushed forth. The legal sciences and the spiritual arts were established. There is no end to these sciences. This is a "Great Tadalli" from Allah. The sky and the earth are not empty of it.

When the "Great Person" (*Shakhs-e-Akbar*) recognized his Lord, his soul was imprinted with this gnosis. This is a beautiful state. It reminds the soul of the Glory and Majesty of Allah. As long as the "Great Person" exists, this state is eternal. It aligns with the "Primordial Nature" (*Nafs-ul-Amr*). When the elements and the spheres were created, this nature was preserved in them. It is preserved in the minerals, plants, and animals.

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...In its own powers, preserved in the spheres and elements, then in every human individual's heart and soul. The foundation of investigation is that the recognition of the Lord is hidden in every person, but due to veils and obstacles, this recognition remains latent. Just as the "Preserved Tablet" (*Lauh-e-Nafs-ul-Insan*) is the capital for these forms, it becomes deficient due to the lack of purity.

The point of *Tadalli* (Divine Manifestation) is a single point that is hidden within the human soul. Those who recognize their Lord through this point are like those who have found a light. When a person attains the "Reality of Truths" (*Haqiqat-ul-Haqa'iq*), they are draped in a spiritual robe. The example of the light of the "Universal Nature" is like a niche in which there is a lamp; the lamp is in a glass, and the glass is as it were a brilliant star.

When the veils are lifted, the light shines forth. But for the one who has not received this portion, it is like darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by clouds. When the point of *Tadalli* manifests, its signs appear according to the capacity of the recipient. This influence is not just on the angels, but on the great souls. When a person dies from this world, they are lost to the world but found in the "Highest Assembly" (*Mala-ul-A'la*).

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...In the realm of time, it happens very quickly. This was the point toward which the Prophet (peace be upon him) alluded in the Hadith:

"The time is approaching when knowledge will be taken away."

Similarly, the "Throne-like Nature" (*Tabiyat-e-Arshiya*) is the subject of human sciences. All commands regarding souls and species are derived from this.

When the Effulgence (*Faydh*) is found in the heart, it manifests toward its source. According to this nature, the entire perfection is imprinted upon human souls. Then it becomes easy to perceive those sciences. This state is neither perfect nor superior in itself, but it is a grace and favor from Allah. The individuals of these souls are prepared through their natural disposition.

Just as images are formed in the "World of Archetypes" (*Aalam-e-Mithal*), strong thoughts and imaginations are the precursors to these manifestations. This results in the refinement of souls and the recognition of the Lord for all people. One of the meanings in the poem *"Qasida-e-Lamiya"* refers to this:

"The witnesses are many, but the Reality is One."

The Twelfth Observation (Mashahada Yazdaham)

In a state of spiritual beauty, I turned toward the Sacred Chamber (*Rawdah*) of the Prophet (peace be upon him). As soon as I looked, my spiritual eye opened. I saw the Prophet (peace be upon him) present before me. My soul was filled with longing. I experienced a special state of "Presence.". Through this, the levels of existence and the derivation of knowledge became clear to me. My soul was attached to the soul of the Prophet (peace be upon him), and I felt a great joy.

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...We have already explained the "Parabolic Manifestation" (*Haikal-e-Tadalli*). When it is transferred toward the "Human Realm" (*Nasut*), it appears with great intensity. When I turned toward the Prophet (peace be upon him), this manifestation was imprinted on my soul. I felt as if the Lord was looking at me with the eye of mercy.

I saw that a person sitting in a place and remembering Allah is followed by all the angels of the heavens and the earth. Specifically, from the lowest depths of the earth to the seventh heaven, up to the Throne (*Arsh*). If a person remains firm in this state, they become a "Pole" (*Qutb*). I realized that these are not mere imprints or imaginations, but

realities within the soul. One day, I saw a light as if the Prophet (peace be upon him) was looking at me, and I saw his Sacred Chamber as a fountain gushing with intensity.

The Thirteenth Observation (Mashahada Sizdaham)

One day, while I was performing the *Chasht* (forenoon) prayer in the Prophet's Mosque (*Masjid-an-Nabawi*), between the pulpit and the sacred chamber, a secret was revealed to me. The essence of the Kaaba and its proximity to the "Highest Assembly" became clear. I understood the meaning of the Hadith where the Prophet (peace be upon him) said:

"The closest a servant comes to his Lord is when he is in prostration (Sajdah)."

This proximity is not attained except through prayer, supplication, humility, and persistence before the door of the Master. One must try to grasp the threshold of the Lord. Prostration is the "body" of this proximity, and the prayer is its "soul.". When a person turns toward the Reality, they smell the fragrance of the Divine.

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The Prophet (peace be upon him) said that the abundance of prostration is a means to reach him. This reality was especially revealed to me in the Hadith where he was asked:

"Will we see our Lord on the Day of Resurrection?"

He replied:

"Do you have any doubt about seeing the moon on the night of the full moon?"

They said: "No."

He said: *"Similarly, you will see your Lord."*

The reality is that on the Day of Resurrection, the manifestation that will occur is the same as that which a person sees in prayer. However, currently, the "Human Body" is a veil, and the eye of the soul cannot see clearly. When the eye of the body is closed and the eye of the soul becomes dominant, the veil of the Day of Resurrection will be lifted. Then the soul will move forward, and the body will be left behind.

The people of the world see each other with the physical eye, but in the Hereafter, they will see with the eye of the soul. I saw this in a state of wonder, as if a river of secrets was flowing. I saw hidden signs in the Quran and Hadith. My soul felt a great expansion. I felt as if I was surrounded by light—above me, below me, to my right, and to my left. It was not just in my heart, but in all my limbs. This was the end of this observation.

The Fourteenth Observation (Mashahada Chahardaham)

The "Parabolic Form" (*Haikal-e-Mithali*) disappeared from me, and the "Reality of the Prophet's Soul" manifested. It was draped in pure and abstract robes. I saw that even some spiritual parts were present. At that time, I found what some of the ancient saints had found.

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...Then a form of abstract beauty was born from my soul. I was so attracted and pulled toward it that my tongue is incapable of describing it.

The Fifteenth Observation (Mashahada Panzdaham)

I sought benefit from the Prophet (peace be upon him). My soul reached a point where it became an heir to his knowledge. Through the "Great Manifestation" (*Tadalli-e-Azim*), I was connected to the "Human Realm" (*Nasut*). I saw as if I was a body for the soul of the Prophet (peace be upon him). I felt as if I was a niche for the light of his prophecy.

There is a close connection between the "External Existence" and the "Hidden Reality.". This is like the different schools of thought (*Madhahib*) that are all close to the truth. At that time, I was given the name "The Interpreter of Gnosis.". I realized that when a soul enters this state, it is mixed with the light of the Prophet (peace be upon him).

This is the station of "Succession" (*Khilafat*). The person becomes a point of focus for the people. He attains the stations of "Praiseworthiness" (*Mahmudiyat*), "Acceptance" (*Maqbuliyat*), and "Guidance" (*Qutbiyat*). This is the secret of the leadership of the "Path" (*Tariqat*). One must reflect deeply on this.

The Sixteenth Observation (Mashahada Shanzdaham)

I was standing before the Prophet (peace be upon him). I offered my greetings with full humility. He spread his hands and pulled my soul toward him. A light shone in my soul. It was such a brief meeting, yet it felt like an eternity. I saw a manifestation that encompassed all directions. This was a "Light of Manifestation" (*Noor-e-Tajalli*). The entire world seemed like a closed room, and your holy soul was the lamp within it.

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...From which the details of the entire world are derived. This is the source of all management in the universe. I learned that this is the reality of the Prophet (peace be upon him). From him, every "Pole" (*Qutb*) and "Muhaddith" (scholar of Hadith) receives their portion. And Allah is the Knower of all.

The Seventeenth Observation (Mashahada Haftdaham)

Allah made me a traveler on the path. The Prophet (peace be upon him) said to me:

"I am your teacher, and you are my student."

This was a direct communication. He said that he showed me his holy soul so that I could become a Gnostic (*Arif*). This is because the soul of the Prophet (peace be upon him) is the most noble of all things.

He showed me the "Method of Divine Effulgence.". This is a manifestation of the Truth. I accepted it in my soul and became absorbed in it. Then I attained "Annihilation" (*Fana*) and "Subsistence" (*Baqa*). The Prophet (peace be upon him) granted me the effulgence a second time, and then a third time.

Through this, I attained the "Station of Power" (*Nuqta-e-Jabarut*). Then, the fourth time, he granted me the "Point of Holiness" (*Nuqta-e-Quds*). I accepted it and attained "Subsistence" through it. Then I was shown the states of the soul. I realized that I was his student and follower. This path is similar to the path of the previous Prophets.

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The Eighteenth Observation (Mashahada Hezhdaham)

Allah, through His grace, granted me the knowledge of the "Path of Conduct" (*Suluk*). This was through the mediation of the Prophet (peace be upon him). I was informed of the reality of things. I recognized the grace that was bestowed upon me. I will explain some of these matters to you. Praise be to Allah, the Lord of the Worlds.

Explanation of the Reality of the Path: One must know that Allah favors whom He wills among His servants. Through His kindness, He grants them the "Path of Suluk.". Sometimes, a Gnostic (*Arif*) reaches the station of "Annihilation" (*Fana*) and "Subsistence" (*Baqa*). Allah shows him the way.

However, the investigation reveals that the command is issued from the "Highest Assembly" (*Mala-ul-A'la*). This command descends toward the "Human Realm" (*Nasut*). There is always a "Manifestor" (*Daa'iya*) from the "Highest Assembly" present in the "Human Realm.". This manifestor remains as long as the "Parabolic Form" (*Tamthal*) is present. When the manifestor is removed, the form also disappears.

If all the people of the earth were to gather, they could not remove this manifestor. It is like the reflection of stars in a pool of water; as long as the stars are in the sky, their reflection will remain. No human power can stop this reflection. This is the Divine Command. Through a servant, Allah makes this reality manifest. This is for the people of wisdom.

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...My Lord explained to me that the help comes from the first heaven, which is the source of all transmissions. These are written and recorded. These transmissions reach the hearts of the elders and saints. From the second heaven, these commands become nature and disposition. From the third heaven, they incline toward the "Natural Disposition" (*Tabiyat-e-Tabiya*).

They protect the people and help them. They ward off evils from their lives, property, and children. From the fourth heaven, they grant dominance and power. They subjugate the great and the small. From the fifth heaven, they grant the power to overcome enemies and trials. From the sixth heaven, they grant guidance and the perfection of the people.

From the seventh heaven, they grant eternal honor. When these things reach the "Highest Assembly," they become a "Steady Body" (*Jism-e-Mustawi*). Through the "Great Manifestation," a soul is breathed into this body. Then the person is draped in the robe of Divine Grace. He becomes an heir to the Prophet (peace be upon him).

The saints are like children being trained by the "Highest Assembly.". They are always moving toward the "Lower Realm" (*Mala-e-Safil*). If you want to understand this, look at the various schools of thought. Allah granted me this path. I am incapable of fully describing this reality. This is a special grace.

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...For every matter, a "man" has been created according to his nature. Although this is an easy task, its manifestation is different in various realms. The reality is that the blessing of this world is the result of those actions.

The Nineteenth Observation (Mashahada Nuzdaham)

The Prophet (peace be upon him) informed me that the "Hanafi School" is a very good path. It is most aligned with the Sunnah. It was refined during the time of Imam Bukhari and his companions. The opinions of the three imams—Imam Azam, Imam Abu Yusuf, and Imam Muhammad—are most reliable. One must follow the Hanafi jurists. Many things that the Imams did not explicitly mention in the principles were later clarified through the Hadith. This proves that the Hanafi school is the truth.

The Twentieth Observation (Mashahada Bistam)

Between the pulpit and the sacred chamber, which is a garden among the gardens of Paradise, I had a vision. I saw a light that was superior to all other lights. Those who pray there are absorbed in that light. Even if a person does not pay attention, they are loved by the Lord.

The "Parabolic Form" enters this state, and the person becomes accepted by Allah. In that place, a "Beautiful Bride" appears, which is the soul's connection with the "Highest Assembly.". Angels surround the person with lights. A Gnostic (*Arif*) attains the perfection of knowledge in that station. He gains the blessing of family, wealth, and lineage. This distinguishes the "People of Knowledge" from others.

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The Twenty-First Observation (Mashahada Bist-o-Yakam)

I sought permission to respond to some scholars who criticized the Sufis. I was not given permission. I saw that the scholars of the "Manifest Path" are busy with the refinement of knowledge and religion. They are also close to the Lord. The Sufis are proponents of "Annihilation" (*Fana*) and "Subsistence" (*Baqa*). Their stations are very high.

The path of creation is of two types: one is the path of the Prophet (peace be upon him), which is through the mediation of actions and the refinement of the soul. This includes "Dhikr" (remembrance), "Tazkiya" (purification), and "Hubb-e-Nabi" (love of the Prophet). People are encouraged to do good and avoid evil.

The second path is the path of those servants who have found the secret of Allah. Allah has favored them with a special creation. This path does not require mediation. The person attains "Annihilation" and "Subsistence" through the truth. This includes the knowledge of "Tawheed" (Oneness).

Our discussion is about the second type. This is not pleasing to all people. This is because the "First Manifestation" is for the general public. The second path is for the elite. If you look at it from another perspective, all paths are connected to the source. This is a great favor.

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...Because of this light, those who object were seen as being in confusion. The People of Gnosis (*Arif*) see this with their insight and hold the Book and Sunnah firmly. The People of Conduct (*Suluk*) benefit from this light, making their supplications and attaining their station. This is a subtle issue, so reflect upon it.

The Twenty-Second Observation (Mashahada Bist-o-Dom)

Do you know why the two Sheikhs (Abu Bakr and Umar) were superior?. Hazrat Ali (may Allah be pleased with him), despite being the first Gnostic and first Majdhub of this nation, was not granted these specific perfections. It was revealed to me that the

superiority of the Prophet (peace be upon him) is the primary factor. For those who follow the path of knowledge and Prophecy, the first type is superior. But for those who follow the path of Sainthood (*Wilayat*) and Attraction (*Jadhb*), the second type might seem superior, though it is fundamentally weaker.

The two Sheikhs were firmly rooted in the first type. I saw their connection to the Prophet (peace be upon him) like a fountain of light. This is a special favor from Allah upon them. Their perfection is like a jewel that is complete and polished. Hazrat Ali's perfection is also high, but it is of a different nature. The love for the two Sheikhs is strong in the hearts of those who have reached the level of "Love for the Prophet.".

Those with strong insight and knowledge are naturally inclined toward the two Sheikhs. Their station is close to the station of Prophecy. The scholars of Gnosis have explained this in detail. Hazrat Ali's station is the source of the sciences of Sainthood. This is why the two Sheikhs are buried alongside the Prophet (peace be upon him). The sacred chamber is the source of these lights. This is what the Prophet (peace be upon him) meant when he said: "A grave should not be made a place of worship.".

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"O Allah, do not make my grave an idol to be worshipped.".

The Twenty-Third Observation (Mashahada Bist-o-Som)

I saw that the Prophet (peace be upon him) was looking at me with a special divine attention. This attention was like the realization of the verse:

"If it were not for you, I would not have created the spheres."

I was amazed and filled with longing. I was attached to the Prophet (peace be upon him) like a shadow to its substance. Through this attention, the essence of existence was revealed to me.

I saw that this attention was a secret within a secret. It was a light reflecting in a mirror. The intent was to show the station of the Prophet (peace be upon him). He is not just a single individual, but his reality encompasses the entire universe. He is the perfect human being. All manifestations and existents are derived from him. Every point of light and every wave of movement starts from his essence. One must reflect deeply to understand this subtle mystery.

The Twenty-Fourth Observation (Mashahada Bist-o-Chaharam)

I saw that through the mediation and intercession of the Prophet (peace be upon him), the scholars of Hadith are included in his blessings. Their science is the most reliable and firm. It is a firm grip that never breaks. If a person follows a scholar of Hadith or a

Muhaddith, they are safe from going astray. These two paths are the best, and Allah knows best.

The Twenty-Fifth Observation (Mashahada Bist-o-Panjam)

When a Gnostic (*Arif*) reaches perfection, his soul joins the "Highest Assembly.". There he finds a lofty court. The "intentions" (himmats) there are very high and noble. They are detached from physical bodies. They turn toward the "One Reality.". Although their intentions are different, they are all focused on the "Lord of the Worlds.".

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They are so unified that there is no distinction between their intentions. If I were to describe their state, it would be difficult because no examples of this world can capture it. They are in a realm of absolute light where no shadow exists. This is a subtle point of gnosis. They are in a state where no "commands" or "effects" are visible, yet they are the source of all commands.

This is the station of the "Mother of all Capacities.". Those who reach this station are the elite of the elite. All actions and signs from the "Highest Assembly" are derived from their knowledge. They are like a subtle light within a lamp. Their station is higher than the "Holy Enclosure.". They are close to the Divine Presence.

Their states vary; some are in joy, some in contraction, and some in perplexity. They experience the states of "Expansion," "Contraction," "Presence," and "Absence.". I saw this court and observed their wonders. This is the meaning of the verse: "Every day He is in a new state.". These are the firmest of all firm things.

Clarification of some difficult points:

No one can fully observe this court unless Allah favors them. One must have firm faith in these "ambiguous matters.". When you understand the "intentions" of the "Highest Assembly," you reach a high level. Previous knowledge and legalistic science vanish in that presence. The soul then gains a special guardianship. This is a favor from the Lord. I have explained this for the "Lord of the Worlds.". This is a court where the "Higher Assembly" meets the "Lower Assembly.". It is the meeting point of all commands. This station has no likeness, and its signs are only known through "Divine Descent.". Love for the servants of Allah is the key to this court.

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...and doing things that please them is the finest gnosis. I have reached this through the grace of Allah.

The Twenty-Sixth Observation (Mashahada Bist-o-Shasham)

The blessings of the company of the Prophet (peace be upon him) reached me. I learned many sciences from him. I am one of those who were chosen for this. I saw a "Powerful Command" descending from the heavens. This command is the source of all mercy and forgiveness. It brings the servant closer to the Truth.

This gnosis is essential for both worldly and afterworldly connections. It keeps the person away from the "Wicked Soul.". I saw that a "Universal Mercy" permeates all the worlds. I understood the meaning of "Divine Love.". When this love reaches a person, they become detached from everything else. They find "Annihilation" and then "Subsistence" through Allah.

This is the station where the "Sun of Existence" rises. The person is no longer a separate individual; he becomes a mirror for the Truth. This is a state of "Perfect Love.". Although I am a physical being, my soul was filled with this reality. This love is not for external shows but for the "Reality of Realities.".

This is the station of "True Gnosis.". A Gnostic (*Arif*) derives his strength from his own soul. He realizes that all things in the world are hidden signs. If a person does not have this insight, they cannot benefit from his company. This is why he is a perfect Gnostic. He is also a master of the "Divine Names and Attributes.". In this state, he becomes a traveler in the "Highest Assembly.".

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He has removed the veil of everything besides the Truth. Whether he is weak or strong, he is a manifestation of the Divine. People of the world see only the external robe and do not recognize the internal reality. He is absorbed in the Truth. In this state, the "Human Reality" is hidden by the "Divine Light.".

This is the station of "Standing with the Lord.". The Gnostic (*Arif*) becomes a point of focus for the people. He acts as a mediator. The "Universal Mercy" flows through him. This is the essence of his existence. He is always turned toward the Truth. He acts according to the "Divine Command.".

He is a beloved of the Lord. When he moves, it is as if the Truth is moving. He is the personification of love. Those who do not recognize him are in loss. This gnosis is not gained through books but through "Divine Inspiration.". I was shown this reality in a wonderful way.

This Gnostic is a traveler in the spirit. He has attained perfection in every science and art. He is close to all and recognizes the station of everyone. Through this gnosis, he gains the special favor of Allah. He is freed from all physical veils. He joins the "Highest

Assembly" and meets the great souls. This is the "Parabolic Reality" where everything is one. This is a "Great Descent" of Truth. Through this "Immersion," the soul is colored by the "Holy Enclosure.". He turns toward these matters and gains a station in the "Presence of Holiness.".

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When he turned toward that direction, it became established in his heart. He was mixed with the "Divine Secret.". This person is like an "Elixir" that cures the souls of the people. He brings life to the dead hearts. This is the perfection of his station.

He has attained the station of "Certainty.". In this state, many legal and spiritual issues are resolved for him. He is colored by the "Color of Allah.". He has reached a station of "Universal Favor.". All the heavens and the earths follow his command. The angels, prophets, and saints are his companions. This gnosis includes the knowledge of all existents.

He is the "Universal Guide.". If you were to look at the details, you would see that the entire universe is a single page for him. This world is not his goal; his goal is the "Essence of the Truth.". When a person attains this state, he becomes a secret of Allah on earth. He is the most hidden of all hidden things.

The Twenty-Seventh Observation (Mashahada Bist-o-Haftam)

I was waiting for the meaning of a certain Hadith. The Hadith is: "Allah was, and there was nothing with Him.". It was revealed to me in a state of certainty. Before the creation, there was a "Great Light" that encompassed everything. After that, the "Divine Plan" manifested.

I saw that all the manifestations of the universe are rays from that light. This is a secret of Prophecy. When I understood this, my heart was filled with peace. I felt as if the entire world was a single point of light. I asked about some other issues, and they were also resolved for me.

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The "Divine Essence" required this manifestation. All capacities were hidden in that essence. Then they appeared in the "World of Spirits.". From there, they descended into the physical world. Every existent and every species has its portion from that light.

This manifestation happened in every world and every level. Allah manifested Himself through these forms. This includes both "existence" and "non-existence.". He

manifested Himself in the "Fixed Archetypes.". Before the light appeared, there was a state of "Pre-existence.".

Allah then took the "Universal Matter" and made it the source for everything. This matter is eternal and exists in every time and place. To me, this is a "Single Reality" that encompasses both "internal" and "external.". It has many branches and forms. This is what the languages of the Prophets have described. I investigated this and found it to be the truth. All things in the external world are derived from it.

The Twenty-Eighth Observation (Mashahada Bist-o-Hashtam)

An "Effulgence" (*Faydh*) was granted to me from the Prophet (peace be upon him). Through this, my soul was enlightened. I saw that every existent has a connection with the "Holy Enclosure.". I saw this in a dream-like vision. A light appeared that showed me the reality of things.

I was drawn toward the "Truth of Realities.". I found that many things happen by "Divine Inspiration.". This is the station of "Certainty.". The "Higher Sciences" descend from the "Highest Assembly.". They reach the hearts of the people through "Divine Descent.".

These sciences are suitable for all worlds. They are the "Inheritance" of the Prophets and saints. They encompass all stations and levels. I saw that the "Great Light" of the Quran removes the veil of nature. It frees the soul from physical habits. Through this, the person becomes colored by the "Color of the Court.". This is a "Great Command.". I was told that this is the "Vision of the Heart.". Allah wills to speak through His servants.

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Toward the creation, through the "Descent of the Book.". In this observation, I saw a person wearing a robe of light. This was the manifestation of "Divine Speech.". I saw that every descent and every level leads toward the "Truth of Nature.". When the eye of the soul is opened, the veils of the physical world are removed.

The "Highest Assembly" is always turned toward the "Lord of the Worlds.". I saw a person remembering Allah, and after a while, he disappeared from the world. He was in a state of "Divine Presence.". This happened because all "means" were removed from him.

Between these levels, there are many "Ascents" and "Descents.". I have observed many such states. Some are close to the "Highest Assembly," and some are close to the "Lower Assembly.". When the soul reaches these levels, it is filled with light. It gains a special "Insight.".

This is the station where "True Inspiration" occurs. The person perceives things through the soul's senses. This fills the mind with divine knowledge. This is "True Sincerity.".

There is no veil between this person and the "Court.". I saw that everything is measured and perfectly balanced in that court. I observed this in all matters. This observation was the end of this state. I ask Allah to grant us the perfection of these levels.

The Twenty-Ninth Observation (Mashahada Bist-o-Naham)

A Gnostic (*Arif*) turns toward that which is close to the "Truth of Nature.". He performs the actions of the Truth. If he observes anything besides the Truth, it is seen as a mistake. To him, every "Inspiration" is accompanied by the "Divine Word.". He knows that his soul is not separate from the "Divine Command.".

After a long time, he becomes firmly established. Then he is drawn toward the "Truth.". His heart becomes the "Servant of the Truth.". After that, he turns away from all doubts.

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Then he attains "Disclosure" (*Kashf*). He sees the "Will of the Truth" with his own eyes. If he speaks, his speech is the "Divine Speech.". This is the level of "Unity.". One must learn from this state. I found a lesson in the Surah al-Anfal regarding the distribution.

The Prophet (peace be upon him) explained how the "Will of the Truth" acts. There is a hidden wisdom in everything. The "Divine Force" was directed toward the destruction of the enemies. This was the "Will of the Truth.". Different opinions and inspirations were gathered. They were all absorbed in the "Inspiration of the Truth.".

The souls were turned toward the "Divine Command.". Guidance was provided to the riders and soldiers. Peace and tranquility descended upon their hearts. This was the "Will of the Truth.". I understood that their actions were guided by "Divine Inspiration.".

When they were drawn toward the "Truth," their actions became "Divine Actions.". This is the "Reality of Realities.". These are the lights of Allah. They are gathered in the "Holy Enclosure.". This is the point where Hazrat Adam and Hazrat Musa (peace be upon them) had their discussion. To me, this is the "Station of Truth.". I found this in the heart of the believer. This is a very subtle matter, so reflect upon it.

The Thirtieth Observation (Mashahada Si-am)

In this state, I turned toward the Prophet (peace be upon him). A light appeared that was like a rising sun. My mind was filled with his light. I was amazed and perplexed. I heard a voice from within. This voice was from the "Light of the Throne.". It spoke about the "Prophecy of the Prophet (peace be upon him).".

The reality of that light cannot be fully known unless the Truth reveals it. I was drawn toward that "Light.". Then I remembered a Hadith from the book "Durr al-Manthur.". It

was a report from Hazrat Khidr. It spoke about the "Vision of the Light of the Throne" and the "Prophecy of the Prophet (peace be upon him).".

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The Thirty-First Observation (Mashahada Si-o-Yakam)

I asked: Is turning toward the "Causes" better or leaving them?. I have already explained some of this. I found that when my heart becomes cold toward the causes, I am granted "Disclosure.". I saw that my nature is naturally inclined toward the causes, and my soul seeks them out.

My soul is drawn toward "Entrusting the Affairs to Allah" (*Tafwid*). It seeks the pleasure of Allah. When I observed this, I found that the "Beloved Choice" is always toward the Truth. When the "intentions" are gathered, a special fragrance appears. It reveals the "Will of the Truth.".

Know that if a person attains the station of "Sincerity," he is saved from all difficulties. A "True Sincere Person" (*Siddiq*) never goes astray. He remains firm even in a thousand difficulties. He is never a "hypocrite" (*Zindiq*) or someone who opposes the Prophet (peace be upon him).

I saw the perfection of the "Followers of the Sunnah.". This was revealed to me through the comparison of various schools of Fiqh. The opinion of the Hanafi school is most suitable for the Sunnah. The three Imams—Imam Azam, Imam Abu Yusuf, and Imam Muhammad—have explained this in detail. One should not leave their path.

The "True Sunnah" is a single path. If this path is completed, it leads toward Allah. I was given a special fragrance in this. I derived a "Will" for the Prophets. One must follow the path of the Prophets and bear difficulties like them. One must turn toward the people with mercy and compassion. This is the "Divine Instruction.". Allah grants us the perfection of following the Sunnah.

The Thirty-Second Observation (Mashahada Si-o-Dom)

I turned toward the graves of the Household (*Ahl-ul-Bayt*). May Allah be pleased with all of them. I saw their....

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...The special way is this: the essence of the path of the Prophets is described in one way, and I describe it in another way which is merged with that method, so much so that

it has become the third way of the Saints. Listen: their way is the remembrance of the Origin ($Mabda'$) or turning toward Him; meaning an awakening and a summary attention toward the Origin, even if it is behind veils. However, when the veils are removed and one forgets oneself—whether this awakening is through the essence of the soul or through acquired knowledge—the goal is simple awakening. The turning of attention is a type of this awakening. Then this is the way for them. And when a person becomes annihilated from their own soul, from this point of annihilation, a state occurs where, except for turning attention, they hear such inspirations from which they find guidance toward the side of annihilation. Thus, the lands of annihilation with all their length and breadth became apparent.

The Thirty-Third Mashhad (Vision)

I benefited in the presence of the Prophet (peace be upon him) that whenever a person experiences a deficiency in the heart regarding the signs of love and the affirmation of love for Allah, and finds love for anything other than Him or enmity toward Him—as Prophet Abraham (peace be upon him) said: "Indeed, they are enemies to me, except the Lord of the worlds"—and if they do not find the fire of that wandering love in their soul, then that person is surely deluded. If someone is equal in this, then they have been forbidden from this state by worldly attachments or natural disposition, or the absorption in witnessing the flow of Unity in multiplicity has made them love everything from the perspective that everything is his Beloved. Or he is a seeker, and there are some obstacles in his way. I requested three things from the Prophet (peace be upon him) which were against my own opinion and natural inclination, but my nature was very inclined to benefit from them. This was the argument of Allah the Almighty: First, the counsel to abandon turning toward causes (means), because when the descent [of grace] occurred, my nature inclined toward means, and intellect dominated me in seeking a livelihood. I used to love means and would run toward them, fearing the preparation of causes in which wealth and children are obtained. When I encountered the Prophet (peace be upon him), he freed me from this wretchedness and I became detached and free. I was taken from the covenant and promise to leave the means, to the extent that a conflict occurred between the two matters; I felt them like darkness and light, or cold and hot air. Most of the things within me...

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...were not contradictory, but rather were for the sake of goodness. Alhamdulillah, that natural safety was seeking the inspiration for remaining [tasks], but one was remaining on the contradictory side for a strange reason.

The second matter is the counsel to follow the four schools of thought ($Madhahib$), that I should not depart from them, and that I should act in accordance with them as

much as possible. My primary nature used to refuse blind following ($Taqlid$) and would deny it. But one thing was demanded of me, and for the sake of worship, I acted according to it against my self. Here is a subtle point: that I stopped it. Alhamdulillah, that I discovered it was my nature.

And the third matter is the counsel regarding the superiority of the two Sheikhs (Abu Bakr and Umar, may Allah be pleased with them). Because my nature and thought, whenever they were left alone, would prefer Ali (may Allah honor his face). I had a lot of love for them, but there was also one thing in me that was forced upon me. If the intensity of the presence (with the Prophet) had not put me into it, alas, this contradiction would have remained in me.

The Thirty-Fourth Mashhad

I saw, while circumambulating the Holy Kaaba, that a great light covered it, which illuminated all countries and cities. I asked the people of that place (the spiritual realm) about its reality; they replied: "Verily, the light of guidance is correct; it is from this light that it prevails over everything and is not overcome by anyone. It illuminates everything, and everything comes to it, and this light does not go anywhere else."

The Thirty-Fifth Mashhad

I saw this Ancient House, the Holy Kaaba, and this lofty structure. I saw that in it, the higher council ($Mala' al-A'la$) and the lower council are attached to it. They are connected to it like the soul is connected to the body. I saw it filled with their aspirations and their souls, just as a flower is filled with rose water or cotton is filled with oil. I saw the people who were there for the farewell of the Holy House; because of their attachment to its aspirations, they were with that presence which is in the higher council and the lower council...

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The Thirty-Sixth Mashhad

Allah the Pure informed me about the thing that He is going to do through me, and the blessings He has bestowed upon me outwardly and inwardly. He granted me protection from the trials of this world and the hereafter. Though hardships passed over me, they were due to natural requirements, not for punishment. He did me a favor and informed me that I am the only one who has received such a thing. He gave me a good share of the saints and granted me the life of a happy person. He bestowed upon me the robe of the inner caliphate ($Khilafat al-Batin$). Then this appeared, and it was a third time; it appeared once, then it changed, then it appeared again. After that, I understood what it was.

Verily, the Holy Truth is sometimes revealed to the Gnostic ($Arif$) regarding matters that are to come. In the blessings of Allah the Almighty, there are two groups: those whose unveilings ($Kashf$) are from the companions of the Divine Unveiling; they see that event in the mirror of the Truth, meaning they see it in the Truth. Their gaze reaches that servant, and they recognize him. From this, the intention to be formed in the Higher Council ($Mala' al-A'la$) with such and such creation and such and such closeness is understood. Then their gaze does not turn back to the self of that event; they cannot inform of the details of that event. Sometimes the possessor of unveiling is informed of the details of that event.

In my treasures, the emanations of the Higher Council are like springs, just as Allah the Almighty says: "And there is not a thing but with Us are its depositories", and what We send down is in a known measure. Then the outward senses and inner senses become perplexed. At times, those subtle parts shine when the lights of the treasures and eyes are discovered. This is a strange presence. One should be careful in it so that it does not become mixed with this presence of vision and thought of the soul. When one sees small as big and big as small, then know the news of greatness from that amount of descent. This is a place of suspicion from the word of Allah the Blessed and Exalted: "And We did not send before you any messenger or prophet but when he desired, Satan threw [some vanity] into his desire".

And the companions of unveiling become aware of this event like a dream or through a voice from the unseen from the treasures and origins. If they are from those who are moved by the side of the treasures, and they do not keep it according to the thought of their own imagination with a general natural picture for the sake of meaning, then the example that exists in the physical world is like what they saw...

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...without any turn, then there is no need for interpretation ($Ta’bir$). And being aware of the reality of the matter at that time is very difficult; it is like turning a hand over a thorny tree.

A Holy Research: For the mercy-receiving Ummah, following the Messenger of Allah (peace be upon him) is very good. There are the masters of the **Outward Caliphate**, who establish the legal punishments ($Hudud$), issue commands, prepare the means of Jihad, protect the borders, give permission to envoys, collect charities and taxes, distribute them to the deserving, decide cases, look after the orphans and the times of Muslims, guard the paths and mosques, etc. Whoever is occupied with these matters, we call them the Outward Caliph. For this, following the Messenger of Allah (peace be upon him) is very good. The way of the Messenger of Allah (peace be upon him) in this regard is mentioned in detail in the books of Hadith.

And there are the masters of the **Inner Caliphate**, meaning they teach the laws of the inward, the Holy Quran, and the Holy Hadith. They command the good and forbid the evil. They find victory in the word of the religion, either through debate like the great theologians ($Mutakallimun$), or through sincere advice like the great preachers, or through company like the Sufi masters who establish the soul and perform prayers and pilgrimage. These people guide the people, teach them the ways of excellence ($Ihsan$), and encourage them toward worship and asceticism. We call these people the Inner Caliph. For them, following the Messenger of Allah (peace be upon him) is very good. What he said in this chapter is mentioned in the books of Hadith.

In short, there is a consensus on all this. For this reason, you see the jurists ($Fuqaha$) deriving rules from the Sunnah of the Messenger of Allah (peace be upon him) and taking support from it. They take the Sunnah of the Messenger of Allah (peace be upon him) as the basis for reward, because the Messenger of Allah (peace be upon him) used to send callers and namers [to tribes], as they were the callers to faith in Allah and His Messenger in the regions and tribes. Thus, he sent Abu Musa (may Allah be pleased with him) to the tribe of Bani Abd al-Qays, and Mus'ab ibn Umayr (may Allah be pleased with him) to the people of Medina. He did not entrust them with any of the outward caliphate matters. Their task was to call people toward Islam and teach them the Quran and Sunnah.

The difference between the Outward Caliph and the Inner Caliph is that there is no specific enmity between them, unlike the people of the outward.

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...The difference between the Caliph and the Caller is that the Caliph is the one whose word is followed by the whole world, and the Caller is given an action plan to act upon. Except for this, there is no complication. The Caliph returns to him, and most of the ways of the callers and envoys are taken from the practice of the Messenger of Allah (peace be upon him) sending callers and envoys to various tribes before the migration. Think over this.

The Thirty-Seventh Mashhad

I found my soul to be doubled, great, and vast. Then I contemplated: what is this? It was discovered in my conscience ($Wijdan$) that when the Gnostic finds this thing, it is a secret. The souls of the Perfect Ones, who are established in the Higher Council, descend into the soul of the Gnostic and manifest there. The blessings of Allah, which are established in the beautiful circles, are divided into them. Together with the recited verse and the heart of the beloved Messenger of Allah (peace be upon him), they are interpreted as those famous names that are according to the Truth from the effects that

issued from him. From the perspective of nature and disposition, and from the perspective of being seen among people, secondly.

Thus, the descent of these masters and blessings creates a vastness and expansion in the soul of the Gnostic and a power. Then, if he looks at someone, he will see them carefully, and no awe will come into his heart. From his greatness and magnificence, no one will come before him. From his face, the majesty of his essence and his generosity, and his wisdom and courage appear. This is the secret of this conscience, and this is its origin.

The Thirty-Eighth Mashhad

I saw such a presence that in relation to the general nature, it is like the relation of the power of will and determination, even though the movement of nature is associated with some individuals. Just as a person thinks of obtaining a pleasure or repelling a harm, the summary of that thought filters out that form and puts it into this power. Then the power is awakened, then determination occurs, then the muscles move to obtain the desired goal. In the same way, a powerful detached soul is represented near the Truth. It is the wisdom of the occurrence of the event in the world of Nasut (the physical world), and it extracts the summary of that desired form. Together with the recognition of its...

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...Lord, it is then awakened in that presence by the command of the general nature for the heart of the heart and in the world of Mithal (the world of similitudes) the form of the event comes. Then, whenever the time of the occurrence of this event in the world of Nasut comes, Allah creates it as it was created in the world of Mithal. I asked: what is the effect of this determination? The answer given was: this is the perfection of the human being, and it is the preparation for the soul to become the place of the Truth, which is from the Barzakh (intermediate realm).

A Holy Research: It is revealed to the Gnostic that destiny ($Qada$) is related to something. A Gnostic acts like an event. He acts in one way or another, and in this destiny, there is a firm decree ($Taqdir-e-Mubram$). Then the Gnostic prays, strives with determination, and persists in prayers until that destiny changes. It is created in one way or another. Thus, it is narrated from the bravery of Hazrat Sayyid Abdul Qadir Jilani (may Allah be pleased with him), as it happened between his friends regarding the story of Mirza Bidayat, etc.

In this, there is a complication that is not hidden. According to me, the truth is that this matter has two aspects: one is that some higher causes are demanding. From the perspective of that demand, the decree is firm. Indeed, every demand is a single thing;

there is no possibility of its opposite. Indeed, in this, the form of the event is complete and abundant without any contraction. When a person is informed of it through some cause, then it is revealed to the Gnostic. On this demanding firm destiny and its reality, there is a weight of firm destiny. He does not see its demand clearly. He thinks that the firm destiny is only this. Then his determination becomes very strong in the causes of the stomach (inner self). At the time when there is no obstacle to the firm destiny, one of the wisdoms of Allah's wisdom is that it seizes one matter and expands another. Then the goal becomes apparent.

The second reason is that Allah creates it in the soul. This event in the world of Mithal is then born from the physical parts of the world. When it becomes one, it is the form of the event of Nasut. This means that they do not descend; the outcome and the balance and the iron are sent down for the treatment of the affliction. Its prayer then becomes a created form. Sometimes it is erased in the world of Mithal, as Allah the Almighty said: "Allah erases what He wills and confirms [what He wills], and with Him is the Mother of the Book". And the change of thing, which is named destiny ($Qada$), is what the Messenger of Allah (peace be upon him) said: "Nothing repels destiny except prayer." Thus, it is revealed to the Gnostic. The Gnostic perceives this event and interprets it as the firm destiny...

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...then it collides. This determination turns it back. This is from his nature, and Allah knows best.

A Holy Research: Sometimes Allah the Pure makes a promise. The people of Allah do not manifest it. Despite the promise and the seeing of the inspiration, it is the Truth. This matter is difficult for most people. To remove this complication, the masters have spoken. Some Sufis have said that many times the kindness of Allah toward the servant is such that He makes a good promise, through which he becomes inclined toward it and waits for it. Then that promise and its fulfillment do not happen. This servant, due to the love of the blessing, progresses to the love of the Bestower, and from the love of the Bestower to the love of the essence of the attributes.

The masters intended that this matter—that the promise and fulfillment are deficient—is not correct. It is mandatory for Allah the Almighty to be free from absolute deficiency. Rather, many times the promise and fulfillment are due to stinginess and pride and deception. This is a deficiency. Allah the Almighty is free from every deficiency. And sometimes a servant, through the kindness of Allah, progresses; then this becomes the means of his progress and perfection. There are examples of this in the words of the Arabs and their peers: the precedence of the word or its delay, or for the sake of necessity, observing the interval. Similarly, interpreting a metaphor as a reality due to

necessity. If we consider them as helplessness and lack of power, then it is a deficiency. And if we understand that the Holy Quran was revealed in the dialect of the Quraysh, and in their dialect precedence and delay occur for the sake of observing the interval, and the metaphor is used, this is not due to helplessness. Rather, it is out of kindness that the Book was revealed in their language.

Whoever knows this, if they contemplate on it as much as they can, then the attributes are perfect. This is their word. And the explanation for this is what we say: this is the conscience ($Wijdan$) of the Truth. It was revealed to them, then they returned to it. After that, toward the side of vision, those sciences came. Those sciences whose treasury is the chest were opened for them, from their conscience and from their hearts. The hearts gained tranquility from this interpretation. This is similar to our issue: as if the promise is the truth, and the promised thing sometimes does not appear. Similarly, the teaching is the truth. In this, the interpretation is hidden. Thus, contemplation and the truth are clear: that inspiration is a type of the manifestation of realities for the servant. At the time when the servant is left alone, the manifestation of realities occurs between the servant and the clear manifestation of the veil and the narrowness...

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...between the servant and the state of manifestation, which is as much as the circle of the thumb and index finger. It becomes the manifestation of the fault and the inspiration and the fear. According to the difference of the capacity of the power of perception and the current causes. And when it happened, those matters, due to the lack of occurrence of the promised thing, are two. One is that from these two, it is revealed to the servant that it is the demand of some master. From the side of the higher assembly, in this respect that if they gather together with this demand, then only the wisdom of Allah is in it. This is before the occurrence of that thing, and it may be increased. For this reason, its demand remains, but there is another demand like it. And that which is from him is emphasized. This is mandatory in the wisdom of Allah. When both demands gather, and each compares the other from its power, then the general nature, which is in the heart of the heart, is like the power of the will and determination of the movement of the muscles. Then the command follows another way. And it is found in the second example. In this state, the servant many times does not reach this core power which is in the heart of the heart. Indeed, I think that it is the center of the throne. And in reality, it became the center for it so that the elemental materials are added so that it goes toward it without any medium and takes from it. Rather, it reaches toward the summary of the master and the purity...

See, from that day, the power of determination becomes mixed. The color of the mirror and the seen in the eye. In fact, if his knowledge does not reach the causes and reaching them, he will not recognize this reality. But this demand and its command are such that the determination of this master is the gatherer of these commands. It prevents at times that the contradictory commands flow into it. The gathering and prevention in this respect that it is not for the sake of vision. Then it is revealed. This unveiling is with the discourse of all of them which we mentioned. And whose mention was not made and is not. This should be clear so that it is true. And the second is that in these two matters, it is revealed to a person that one matter is revealed in a summary form and then changes. This revelation is summary inspiration. Then they should hasten so that in his chest, those hidden sciences and their explanation are in this respect that it is not discovered. As he explains its sciences, after the summary revelation in the hearing. It becomes like a dream that needs interpretation. In the same way, this mixed summary inspiration and explanation and change of unrefined hidden sciences needs interpretation. And at that time, nothing is considered until the tranquility of the heart. For this reason, in reality, this is the consolation of the heart from a summary matter in this respect...

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...which is preserved in this explanation, and sometimes one turns toward it. In them are the dangers of the soul and the haste of nature and the beautification of Satan. If a person's gaze is deficient in distinguishing them, then according to him, they are indistinguishable. In short, look at this mixed form and say: "The promised thing did not happen." And the person who sees everything and distinguishes it from the other will say: "The summary promise occurred." And if it was in some other world and in some other mold and form, then he will say: "This thing is its interpretation." It was in the chest as it should have been and it became mixed with this form from which its truth and purity did not remain. In short, both of these are empty. But for the people of perfection, they are separate. However, they say: "It needs interpretation." But on their own research, these commands of the world are not hidden from them. And Allah knows best.

A Research and Illustration: It should be known that the research of the will ($Irada$) is the ladder for the causes of the issuance of creatures. But the will is a place of cause from where it is issued. And what is it? It is the demanding of the essence for this will for itself and the essence. Because it necessitates this will. In this matter, there is no doubt for anyone. For this reason, the will itself is not mandatory. But that will is the mandatory will by the Essence. One matter remains here which is very difficult. That is: did the connection of the will with it happen because of the specialty of its essence and the specification of its essence and the specification from the Mandatory with the

essence? The will is not elevated from it. For this reason, that mandatory toward the side of the essence is mandatory or elevated. The mandatory of this is from the side of the essence toward the mandatory. Just as the mandatory of the self of the will is from the side of the essence toward the mandatory. This is hidden. This is for most people, and in the truth, this matter that is the lack of mandatory for the sake of the essence of its essence and its existence is the origin of its essence. That which is lacking for the sake of every perfection which is born for it. After its existence and mandatory, in terms of its essence, there is no reward for it to decorate it with this perfection. Which is adorned by it, it is not with the mandatory for it. Then there is no connection of the will but the opposite...

The preparation of the effects, whose name is the "names" ($Asma$), and those preparations and their effects, whose name is the "entities" ($Ayan$), is the contradiction of the essence. It necessitates the connection of these two preparations for the sake of its essence. One is the restriction that prevents the excess and the deficiency which is apparent...

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...An example of this: what if we describe it as: whenever the will is related to one, it will be born from it? From one and one, from another perspective, two were born. And then from each of them, another one, another one. From a third perspective, three events happened. In short, at that time, the relation of the will with each derived thing, through the mediation of another derived thing, is according to the extent and vastness of His knowledge. The events happened. The levels of units, tens, hundreds, and thousands. Then gather some of them with some, according to the extent of the imposition of the intellect. They will be matters without end by their essence. They are attributed to one by one because they are derived from it. These are not without one. Distinguished in some levels from the perspective of the way of derivation. At that time, the occurrence of these numerous forms regarding the relation of the will with them, together with the perfection of the appearance of the calculation and the origin of the specification of these levels together with the order and arrangement and restriction. From this perspective, it should not be more. Because that nature is a number which is preserved. From before, as if the will is a narration for it. For the sake of its nature and its purpose. For the appearance of the commands, there is a relation of creation and innovation toward the realities. It is like the relation of the calculation in the midst of numbers. That from the perspective of the appearance of their forms, after that, it was not. And the relation of the realities and their essentials toward the overflow from the light of the overflow, it is like the relation of the numbers toward the one. And the precedence of some of them over some and the results and consequences of these levels. Like the nature of numbers, they are of the same kind. Only these, according to their word: "the

realities are not made" ($al-mahiyyat ghayr maj’ula$). The innovation and creation is that appearance, and the holy overflow and the connection of realities toward their overflow is like this. Like the connection of the levels of numbers with the one. And the specification of realities together with their characteristics is like this. Like the specification of these levels with their characteristics. From before, as if it is mandatory that its existence and its presence from the Holy Overflow is through it. Like the number for it, there is a series of order and some after some. It extends from the one toward infinity. Like the imposition of the intellect, it is not from the perspective of being established in actuality. In the same way, for the general nature together with that thing which is in its heart. The elements and the births are in a series of levels, some after some. As the Elite of the Gnostics and the Experts of the Levels say. Allah says: "And there is not one of us but has a known place" [37:164]. From the perspective of the narration of these realities, and that place is known. It is divided toward the types. The restriction is present, such that it should not be more... and it is not possible that they are forever...

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...multiply them by the celestial connections and observe in the earthly positions. The medium of the later position is extended until infinity. This is the series of the nature of realities, and in truth, from the side of infinity, it is hidden in the truth of realities. In the simple things, it is from the perspective of imposition and possibility, not from the perspective of actual establishment. Then it is connected together with the truth of external realities. In it, the form of realities was manifested. And the connection of the external together with the truth of realities is like the connection of the essentials together with the realities. Then it issued from that manifest one without will and without choice from the general nature. It is like a single person from whom it issued; for this reason, from the elements and the organs... then the mixing of elements from the births and the organs happened. And that single person perceived and understood in his own Lord, the individual who gained in his own thought the scientific form. That scientific quality is from one perspective and the self is known from one perspective. And the self of knowledge is from one perspective, and it is the first manifestation. In the general nature, then the perception was descended. Then these masters are from the Holy Enclosure ($Hadhira al-Quds$), etc.

The Thirty-Ninth Mashhad

Among the human characters, there is one character whose name is "Right Direction" ($Simat al-Salih$). Its reality is this: it is the awakening of the rational soul ($Natiqa$) toward its own actions and characters that are in it and in Allah the Almighty. Or those

actions and characters between him and other people, for their guidance and for the sake of the right system. When Allah the Almighty is pleased with His servant, and Allah the Almighty desires the betterment of His servant, He makes him understand those actions and characters and guides him. This is an emanation ($Ifadha$) of right system for him from the presence of Mercy without thought or deliberation. And this emanation is a blessing. The "Right Direction" was breathed into his character. And these are the meanings in the word of Allah the Almighty: "And We inspired to them the doing of good deeds and the establishment of prayer". And this form is the creator of the action and follows the creation of this action. The creation of these actions and characters and their beloved system and the system of the beloved of Allah. Among the servants of Allah, no one is perfect except with these two guidances. But there are many individuals among human beings who deserve the creation and the encounter, but without the presence of the mercy of the presence. At that time, the betterment is such that Mercy becomes attentive to someone from the human beings toward the side of worthiness because of their own...

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...this matter came out of special commands and remained in the pulse of the people, according to their temperament, deeds, and characters, and for their progress toward the nature that was designated for them. Through closeness to Allah the Almighty and also becoming deserving of this matter through their own nature, so that they attract the general nature from the Holy Enclosure ($Hadhira al-Quds$). And there it becomes imprinted. Together with the soul of the person, it was made like one thing, and it encompassed both guidances according to the truth and not... When the time comes, Mercy turns toward that perfect one in whose quality this is. That mercy meets him and covers him so that it becomes imprinted in him. This desired better one and the mold, and this summary better one in its form of survival together with the commands flows into the pulse of those people. While the vessel of knowledge is then arrived and is in thought and vision, then it speaks. As it has been obtained, and this is in truth the descent of laws on the hearts of the Prophets, and the descent of the way of the saints through unveiling ($Kashf$) and inspiration ($Ilham$). Then it needs a medium to be heard from it. Such a word that it does itself... above the desired system for this summary is ready. From this perfect one toward that... The character of "Right Direction" and the creation of the wisdom of Allah the Almighty, by the grace of which he has the specific qualities of his soul. It is appropriate and it leaves. The general matter becomes represented before his eyes. The desired system happens and the command is decided. In all these matters, he attains happiness and becomes... Among them are those who found the guidance of the Straight Path. And Hazrat Umar (may Allah be pleased with him) was among those whose intellect became deserving, when after

recognition he was all that was appropriate for the specific qualities of the soul to recognize him. Most things of this Ummah were mentioned by the Prophet (peace be upon him) regarding his state, and he said for the sake of his awareness: "Verily, there used to be among those before you 'Muhaddathun' (inspired people)." And he said: "If there were a prophet after me, it would be Umar." And indeed, Allah the Almighty explained this part to me and made me understand. I am among those people whose closeness to Allah is in their drink. From the presence, this matter is also such that a person cannot be worthy of the closeness of this presence until he recognizes the light of purity and its absence. And as long as he does not recognize the veils of nature that are fallen in between, and that light... And whenever nature dominates, he should treat it and the psychological state that repeats itself. Toward that thing which is lost. Then tajziya (analysis) happens, he does it toward his own soul and encompasses his own...

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...soul from this side from the perspective of knowledge. And here, until he recognizes the pleasure of the supplications ($Munajat$) in the prostration. And he recognizes how his soul became tender and pure. In this state, the veil that was between the soul and Allah was lifted. Or it became like a curtain because of the supplications. As I saw with my eyes and recognized. Because that curtain falls on the heart of the person after it. And how it is repelled together with the humility of the entreaty and the physical state and psychological state. It brings back that thing which was lost. And here, until he recognizes the certainty, meaning the gathering of the thoughts toward Allah and reliance on Allah and recognizing... branching out upon this character through humble prayer for the sake of the betterment of this world and the hereafter, and seeking refuge from trials. From this recognition, his deeds and characters, and besides his deeds and characters and the calamities of the time, are not fallen from his... all are in the hands of Allah. Whatever Allah wants happens. And he recognized that this character guides him. It is 'Istikhara' (seeking goodness) from everything, which is from his lack of restlessness toward prayer and seeking refuge. He becomes restless from the side of recognition and recognizes what Allah has prepared for him. In this world and the hereafter, from the thing from which return is toward closeness and Paradise. Better than the transitory physical pleasures. And here, until he knows that the veil of nature and its... why it dominates him. And why it corrupts the light of his soul and tranquility. Then why should the treatment of the dominance of nature be done? And he recognized the custom and whisper of recognition. Then the person who recognizes these matters from his own soul, even if he did not find it, if he reaches his own soul, then he is close. And in his heart, the glad tidings of faith entered. Then he should make it necessary upon himself that he be the physician of his own soul and be aware of those sciences and not turn his back on them.

The Fortieth Mashhad

Allah the Pure informed me about the reality of the soul. Verily, the soul is that thing which, when it separates from the body, a person dies. And from it are the senses and movement and life. Its levels and subtleties are in the body. Its body is airy ($Hawa'i$). Like the core and the physical body, it is airy from the heart, then it spreads in the body. And it performs the work in the body with the power of perception and the natural soul...

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...One is the exemplary reality ($Haqiqat-e-Mithaliya$), and that is what is established before the formation of the world of Nasut. And from it, the Covenant ($Mithaq$) was taken. Then one reality is that which is one part of the form of humanity. Such a human form which is mukallaf (obligated). It is from the accidents of a person, from the heavens and the elements. It necessitates specialized commands for the soul. Then the human form, regardless of the individuals. Then the animal form, then the growing form, then the glorious form. Then from the part to the general nature from the expansion. By the command of the hidden of existence, the soul turned toward the external. To the person whose soul is a subtle body, entering into the body like fire entering the wood. If he says it is a soul, then he says the truth. And if he says the soul is detached, he also says the truth. And if he says the soul is ancient, he is truthful. And if he says the soul is originated ($Hadith$), he is also truthful. Every direction has a goal ($Likulli Wijhatun huwa muwalliha$). But this matter should not remain hidden, that the reduction is a deficiency.

A Research: The Prophet (peace be upon him) said: "For every Prophet there is a prayer that is answered, so they hastened their prayer. And I have hidden my prayer for the intercession of my Ummah." Say: even if many prayers are accepted, in the same way, from our Prophet (peace be upon him), many prayers are accepted. As happened in countless places of seeking rain and prayer. Then which prayer is indicated in this holy Hadith? Because from the context of its beginning, it is known that it is one prayer for every prophet. Then let me tell you that it is not one prayer. It is a desire for a special goal, rather when Allah sent any Prophet to His servants for the sake of kindness and mercy, the state of the servants is not empty of two matters: either they are obedient to that Prophet. Then in their favor, the emanation of blessings was brought, or they did not bring faith. Then mercy turned toward anger and punishment. In both cases, the inspiration is done in...

I have said that the inspiration is in the core, meaning in the heart. For the sake of this matter, for the prayer of good or bad prayer. Then it is one prayer for every prophet. That Allah may be from that grace which He sent for them. But our Prophet (peace be upon him) recognized his own soul. From this, he did not desire that Allah the Almighty send

them only in the world. Rather, he made a will. Although his mercy is general until the Day of Resurrection, as we have described. And your specialty is from the witnesses of the afterlife. Then he left this prayer in his heart until the Day of Resurrection. Then reflect well on this secret which was inspired...

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...which is true to reflect on.

The Forty-First Mashhad

Research: My heart turned toward the creation and innovation of the world in general and the creation in the world of imagination ($Alam-e-Khayal$) in particular. And that the gathering of opposites and the gathering of contradictions in the self of the matter, but in this way that one of the contradictions was in one presence and in this presence, it will not be that certainty. And another of the contradictions was in another presence and in this presence, it will not be. These matters are not what we describe. From them, these sciences, as much as their description, is easy. Creation is the gathering of parts and individuals. And the creation of a suitable form is from those parts and individuals until they become one thing and one creation. Sometimes it is from elements that gather. In the parts or the elements, the emanation happens. That those forms which are appropriate for the element. By quality and quantity. And in all accidents, then that creature is human, it becomes. Or a horse, or a creation. Sometimes it is from the imaginary forms ($Suwar-e-Khayaliya$) that gather. Those scattered thoughts in the thought or narrow in the thought. By dissolving in the thought, from the form of the event... the thought out of the external was an emanation. Those suitable imaginary forms to the detached truth. Because of one reason, and because of being polluted from the matter with one reason. And in every creation in any world. From the out of this world, entering into this world happens. Because this matter is impossible. The intellect does not accept it. Yes, it is necessary that the world is ready for another world. And this matter is because of the system of the general nature in the arrangement of nature and its flowing. Then it is to make and break there. In the world, it should be equal, so that your gaze is the detached one in the world of imagination, that there it is to make and break. And it lives and dies. And putting and bringing closer. By Allah, that there "Every day He is in a state". Then many times this divine will is related to it. For the sake of the formation of an individual, a thought is awakened. For this reason, for the sake of its approach, the imaginary parts gather. And from the wonders of the secrets, one creation happened. After that, he was a man in the noble and noble in the self of the matter in a time. And this matter is because most times, a man is not noble in the noble but... he was born in such a time that the celestial connections were demanding. This his greatness and my opinion in...

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...this is a type of mixing from Saturn and Jupiter. From the perspective that the mirror of Saturn happened and the light of Jupiter was reflected in it. At that time, it will be. And Allah knows best.

In this newborn, the greatness of the lineage and the end. Because of this reason and the connections. From such a perspective that it was preserved. In the form of the emanation in the rule of that connection as if it is preserved. In the newborn, the form of the form and the sign of the parents. And in this man, the nobility did not originated. Then the rule is said, first the Higher Council ($Mala' al-A'la$). After that, he became noble. Or he... meaning they increase. In the child, as it is a will. A person makes his child great, then he becomes great. Such as from the Shaykhs. There are inspirations toward the side of the lower council and from them the wonders of the secrets. From the sons of Adam except the millions... then it does not reach until the truth of the heart. A person reaches his youth. And that connection which is demanding this... from the appearance of the lineage and the end. The command of the descent happens. This is in the land where the protection is. From the people, or in the stomach, or some such reason that points to it. Even if... although it is against the self of the matter, but there it happens. There is a resemblance that the thoughts of the sons of Adam are obedient. And in this, they gather. Then they call him noble. And from the perspective of nobility from this... they respect him. And whenever the time comes, a person from the people of righteousness... then many times in the times of sleep he sees that he is noble. Then he finds tranquility. From this, and the one whose protection is... the first intellect said and thought that he is noble. This is not noble. His word is not considered and his... does not encompass. But the denial of the lower council and what happens... like he is not noble. This is all... things out of the world are like one body. And in representation ($Mithal$). For the sake of the change of his soul together with... and for the sake of the end of the lineage in the external. It is about the lineage, it becomes a support. In his... or that he is an Imam in the religion. Or a king. Or the kingdom in the world is determined. This is following the demand of the time... and it happens. The command is as if from the beginning. It is not so. And the comparison should be made. On this, they remain noble. Because Allah awakens such strange reasons that because of them, people forget. And the person is noble and is lost. For his... from the nobility. And all the people... on this they gather. That he is not noble. And it is written. This matter is in the higher and lower council. And... someone calls him noble, he is a denier. From this as if he called the non-noble as noble. Toward the...

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...lineage he attributed. And our goal is not that this is the gathering of contradictions. From this tribe, one is noble and from one side he is not noble. Because these are not contradictions in the thing, rather here are two presences. In one, he is noble from one perspective and in the other he is not noble from every perspective. Both news are according to those presences and in the same chapter is from the caliphate of the tyrant. That in one presence he has the caliphate and in the other there is no caliphate. And in the same chapter is from the approaching of the time whose time is near the Resurrection. That a year will be like a month, and a month will be like a Friday, and a Friday will be like a day. And this command will be. For the sake of which the form of annihilation and non-existence in the Higher Council, then the emanation will be. This will be the existence in the world of Nasut. Then it will come into their thought that it is extended and there is extension. There will be no error in the comparisons. Even if a person is not capable of it, in one day he does the work... which he used to do in one day before. And this command will be. Because of the effect of this secret which was emanated. From the Higher Council, it is like the effect of the dream of a person. In the slipping in his feet from that body... which is in between two walls. Even if that body were on the ground, there would never be slipping. Because of his feet to the one. For the gathering of contradictions, there are many forms. Our word cannot encompass them. And at that time, Allah knows best.

The Forty-Second Mashhad

Emanations happened to me on the secrets of the Origin ($Mabda'$) and the Return ($Ma'ad$). From the secrets of the Return is the wearing of the people of Hell with the clothing of pitch, and the wearing of the people of Paradise with the silk and brocade. And besides this, from the clothing of pride and arrogance. Similarly, the people of Hell being black and the people of Paradise being fresh and rejuvenated. And besides this, such forms which we described. And on its many مقدمات (premises), it is dependent. One of these two is this: that the soul which is in between... by soul my goal is that thing from which the sense and life is in the person. And which, by leaving, causes death. And in the body, in between, it is a firm mixing. Not specifically in the children of Adam. In the understanding of many, it is spoken that the soul is one quality and the soul is the physical body. Life is this, that the soul is in the body. It is like fire in the charcoal. Because of this mixing...

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...for the sake of it, the qualities of the soul are represented in the form of the body in the midst of sleep. And the second of these two premises is this: that some masters of the world of Nasut are represented. Meaning in the form of a thing like its representation. In the world of imagination ($Alam-e-Khayal$), they are restricted. Like the story of our

master David (peace be upon him) and the representation of the angels who were litigants regarding the ewes. In contrast to them, in the matter of some people from the spouses... and for the sake of preparation of both premises, we say that the blackness of the color of the disbelievers on the souls is the same as the clothing of pitch. They will become such, and the blackness of the face. Because of the curse and the lack of faith. To the color of the people of Paradise. Both are silk and freshness. On their faces. Because of the divine favor, it will be. I saw this through the vision of the spiritual masters. And the secrets of the Origin is this: that I saw the expanded existence ($Wujud-e-Munbasit$) and the seeker of the truth in the two directions. From one direction, its issuance was from the Essence of Allah. And from one direction, in this manifestation, the Divine Tajalli (manifestation) in such a respect that everything was encompassed. Then the eloquent spoke from this matter. That in the expanded existence, He is Allah. Then its neglect of his. There is a gaze of precision. The command is that the Essence of the Truth... from whom issued the things together with that thing which is in the Origin. Then from it was issued the expanded existence and the active and the external. Then it appeared in the external, in one glory after another glory. According to this arrangement which was hidden.

The Forty-Third Mashhad

On the secret of the strange emanation, I wanted to know the way of the appearance of miracles ($Karamat$). Miracles are not awakened but from that power which is in the rational soul. Then whenever the time is suitable, the Higher Council ($Mala' al-A'la$) from and its direction is attached. Together with the power of determination ($Quwwat-e-Azima$) of a great person, it becomes this. Like the transformation ($Istihala$) in relation to one side. Then this determination is transformed. The desired form is there. There is firm determination for the saints. Here are two limits. In both, from one limit of the core... and the second transformation is attached together with the determination. And the second limit, the word is strong here. It is born from the core of the soul. That is continuous. In the soul, at many times. And in between both directions of many levels in the soul. And in the times and states and causes for the sake of specific qualities, it takes. In this, there are two types. One is those whose determination of the soul is represented near them. And they see that the effects are issued from them. And one is those whose determination of the soul is represented without being... rather it is dissolved.

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...it does not find in the thought or imagination or in the word. Then for its sake, the attention and inclination happens. At any time together with the divine planning. And from its mercy, the events occur from them. Their effects and the first type are mostly in

India and Khorasan and their closeness. And the second type are in Hijaz and Yemen and in its surroundings. The saints for its sake at that time, those who are in whom... the will is only that this should not be an obstacle. Or the turning away. Or opposing the Sunnah of Allah should be understood as the gathering of the goal. Because when the danger comes into his heart from the perspective of being far or opposing the habit of Allah, then the heart stops. Like from the coming of the life of the person and being ashamed. And this is from the best. And from this word of yours: for the sake of Abu Rafi, when he asked from them the cubit of the arm. Third time, and they said... he said: O Messenger of Allah, there are only two arms of the sheep. Then you said: if you remained silent, you would have... even after the second arm, the arms would have continued. Until you remained silent. This is that in which the opposition and being far and the denial of the people is not close. As you see. In the competitions and battles of the brave. And in the battles, then from them the determination... is born. In the levels, there is one level which is in whom the determination is branched out. It is the inspiration of the Truth. And for this reason, the plan of the system of goodness. It blows into it. In its determination, it is the caller. This is... the caller of the event because of the demand. Like the story of Khidr (peace be upon him). And the caller becomes continuous. Like the determination of straightening the Ummah in the heart of our master the Messenger of Allah (peace be upon him). Indeed, it is continuous. Always some corner of it is connected from the heart of the sacred. From it, it happens. The determination of special actions and the situations of the particulars according to the demand of the time and the place. And this noble level is special together with the perfection of the absolute. After which is the nobility and acceptance. And prayer and excess of food and water according to the requirements and the mediums. At that hour and on this comparison... the spring of knowledge of the جاری ناموس (flowing Law). Which is established from the Higher Council in the betterment of the people of the earth. Then it is connected to them from the heart of the sacred from the simple but its forms are diverse according to the connections and situations and the majesty of the soul. Sometimes it comes out in the form of the inspiration in the core. And also it is represented. It is an angel and sometimes in the dream in the emanation of the blessing and sometimes in the standing such things happen. That the white caller is the cause in them and in these places of the perfect ones. It is not this... then said...

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...should be done for the sake of all for the sake of the meaning of gathering ($Jam’iyat$). And toward it is the indication to him in this famous word: "Indeed from the servants of Allah..." Then when he reaches, the force of the disabled is reached toward him... this is the robe of Qutbiyat (Pivot-hood) in the Mashhad of the soul from the blackness of the heart. From the side of the great person, then it happens. For the sake

of the people, the sanctuary should be made. And the origin and the gatherer for them of the diversities and my... it is not necessary to be in them. Rather, many times for a person... until the level of that... they reach. In it, two and three. And besides this, also. And Hazrat, with every one, is such as if he is... in them is varied. Its example is such. As every person is varied. A person without... from the competition of thousands. And the person who thought that he is varied. This is the level of one person... indicated toward the small head. In that which I described. Or he... was given. Except him from the place. And Alhamdulillah, that all those places from which I described... in me were made to drink the overflowing cup.

The Forty-Fourth Mashhad

I saw in a dream that I am the **Qaim al-Zaman** (Upholder of the Time). From this, my goal is that when Allah the Almighty desired any goodness, the system of the world. Then me... like the organs for the sake of establishing His desired will. And I saw that the king of the disbelievers became dominant over the cities of the Muslims. And their wealth was looted. And their offspring were made slaves. And in the city of Ajmer, the signs of disbelief were manifested. And the signs of Islam were dug up. (I seek refuge in Allah). And the great anger of Allah is upon the people of the earth. And I saw this anger. Represented in the Higher Council. Then it became manifest. That anger was toward me because of the inspiration in the core. From this presence, from my own soul, not from this side that return is toward this world and in this hour of many people in a great crowd. I am in Rome and Iran and Arab, all are... some riding on camels and some on horses and some on foot. And near that... I saw resemblance. Those... for my sake. On the day of Arafa, people and I saw those who are angry. From me, they are angry. And they say to me: what is the command? That at this time... for the removal of the system. Then they said: until when...

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...until you see my anger has subsided. Then they became silent and began to fight among themselves. They were killed upon the mouths of their camels, many from among them. And the heads of the camels were broken. Then they advanced toward a city which was behind them, and they killed the people of that city and followed them. And they were obedient to me in this matter. In the same way, we destroyed a city after another city until we reached Ajmer. And the disbelievers were killed. Then we captured them as slaves. Then I saw the king of the disbelievers going with a group of Muslims. Then the king of the disbelievers was ordered to be slaughtered in this state. While he was being slaughtered, I saw that the blood was jumping from his veins. Then I said: "Now the mercy has descended." And I saw mercy and tranquility (*Sakina*) descending

and including those Muslims who performed Jihad. And those who were the people of mercy. Then a man stood up and asked me about those Muslims who were fighting among themselves. Then I paused; what answer should I give in this? And I did not say anything. I saw this on the night of Friday, the 21st of the month of Dhu al-Qa'dah, 1144 AH.

The Forty-Fifth Mashhad

In this, there is no doubt that the reality of realities is Unity. There is no multiplicity in it. And for its sake, the descents certainly appeared in multiplicity. And for its sake, the commands and specific qualities of the levels were determined. And the movement of this Unity from its purity of Unity toward the final levels is gradual. And there is no end to its depth. But the self of the appearance of the perfection of this Unity and the movement of the self toward the levels of multiplicity, according to the Holy Will, is what is called "Will" (*Irada*) and "Choice" (*Ikhtiyar*). A people and an "Essential Necessity" (*Ijab-e-Tabi'i*) call it. And this is a simple love. In the beginning of the matter, then the circle became vast, and after the comparison, the vastness of multiplicity. And for this reason, for every level, there is a special specialty. The cause of that specialty is love. And in truth, in the simple beginning, there is nothing empty of all the beloved ones which appeared afterward. But they are merged in it, not appearing. Rather, there is nothing there except the Origin. And the core of it is Unity. Then after that....

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...a person understood it and it became for us. After this, there is another Mashhad: that which we witnessed is not this, that all the levels are merged in this simplicity in a single limit. Rather, here special love is the merger of this simple love. And it is like the appearance of one love after another, and that is like another power, near or far. And when it becomes manifest, it is such a love that is related to the appearance of the general creation, summarized or detailed. And here the individuals of this creation are not mentioned. Then when the time of the appearance of the individuals of this creation came, the love of the individuals appeared. Its appearance with the detailed individuals is a distinct appearance. And from its perspective, those who are related to this creation, like a person in the world of Nasut, along with their management of this creation, are established in this center. One person after another, then after him another person, and in the same way, the appearance of love related to the individuals... with the meaning that it should be intended. Firstly from its divine planning, which is related to this creation, or like this; and the love related to the individuals appeared along with the appearance of the general creation. Then it was interpreted at the time of the appearance and the individuals, then this was interpreted. Along with the intention of the appearance of the divine planning, or not. The goal is the

existence of this type. With perfection from it, we witnessed. And we witnessed the management of human creation, following the animal creation. Only because of its opposite, special love is that which appeared in the first matter. And in the same way, the vegetation creation follows the animal one. And we witnessed that the love related to the appearance of the individual is in the first matter. This is the goal of the individual gathered in the divine creation. And if it is following the management of the creation, then it is individualistic. Like the Prophetic Reality which was represented. They were in the world of Mithal. And they are always in the world of Nasut, its example appearing one after another. Until they are found here. Our master Muhammad (peace be upon him) is the perfection of them. If the management of the creation is intended, then his commands are from that level. And if the management of the creation is not intended, rather the self-research is intended because of its perfection, then he is an individual unlike any other. And at the time when the love for the general creation was related, then when the time of the appearance of its individuals came, according to the second appearance, the intention should be made from it. From the management of the creation, then it is a prophet among the prophets. And the non-gatherer individual. And if it is not intended, rather only the manifestation of perfections which are dominant in them. Divine powers, those remain individualistic. And many times according to the first matter, they are not. And at the time of the appearance of the general creation, rather that love is related to the individual at the time of the appearance of the individuals.

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...in the midst of Nasut. And at that time, if from this the management of the existence was intended, then it is the "Heir of the Prophets." Or his goal is that Higher Council, or his goal is not intended, rather only the management of the individuals. But this matter is very subtle; hold it firmly so that it does not slip away. Then know that for the individuals, such commands are which are not for others besides them. Among them is this: that for this, there is no stable dwelling until he travels from his own beloved point until he returns to that point of his own. For which the traveler stays in every creation. And his journey in it is faster than an arrow. At the time it leaves the bow until it reaches its perfection. To the lap of his beloved, no thing remains related to the impurities and pollutions of the creations, unlike the non-traveler. But this is the wisdom of Allah in the management of the later creations. From the preceding creations, by way of necessity. And among them is this: that he receives the "Essential Love" (*Mahabbat-e-Dhatia*). And the reality of this is the returning point toward that thing from which this journey began. Knowingly or currently, according to the creation. And for this reason, he has no share in anything else. And among them is this: that it is not because of a real cause, but the transfer of an individual from one creation to another. Toward the side of the "Subjective Love" (*Mahabbat-e-Dhatia*). Its detail is this: that the truth of the individual, when it is

deposited in a creation, it must turn to it. One time during this creation toward the side of its commands. Then it reaches its high peak and stays there. And those things which are manifest from it besides him, then after that, it is necessary that this creation. Release him from its womb, like a child coming out of his mother's womb. And it becomes far from the childhood creation. At that time, being far and the removal happened. Then remind him of his beloved point, and the simple honor and the broadness. And his longing from the utmost desire, then his boiling for his own self. For its sake, it is the Essential Love. And from its specialties is that his attachment to this creation be cut. The veins of this creation die and he remains, and his soul remains as a thick earthly soul. At the time when his soul returns from the detachment of the soul. That wandering love and detachment and lack of attachment. And when he enters that point, then his soul also turns toward that. And in the same way, the returning happens until he reaches his point. To his own simplicity, and his own place of honor. But the summary is manifest in the physical creations in the preceding and among them besides the position of the inheritance of the prophets and the Pivot-hood (*Qutbiyat*), and their effects.

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...the appearance of the commands and reaching the reality in every state and situation. And the gathering between the purities at every position which is manifest. For every person, as it was born, is creation. And its appearance is from the subtle realities (*Raqaiq*) and being determined. Every subtle thing for that thing which is suitable for it. And more than the effects of the subtle reality in this respect that it does not stop it from one state to another state. But being established on the lofty peaks, then it is from this. This is the preparation for the arrival of the subtle sciences, captured by the bodies toward the Great Attraction (*Tadalli-e-A'zam*). From which the general nature. And this, that whenever it comes into the forms of the external and the events, it is not. If it were, it would not be for the individual, nor the position, nor the position of the reality of everything. Along with the tongue of the subtle reality and above the state of attraction, it does not cover the world. But those state and position of the treasures are not. That the states and positions are in it. Therefore, this should be applied to every individual's word. From anything that informs of its establishment in high managements and suitable loftiness. And we have informed you that we are the gatherer of words and the angel of the matter. If you are understanding, then in this are six subtle realities. One subtle reality is the effect and a special command. It is necessary that those effects are manifest from it, and not. That its rejection to his own self be. For this reason, it is nature, it is on the head. One subtle reality is opposite the Captured Sciences (*Ulum-e-Kasbiya*) from the knowledge of Hadith and blessings, by way of the Mashaykh. And one subtle reality is opposite the knowledge of the Sufis. And one subtle reality is the

"Mercurial Reality" (*Raqiqa-e-Ataridiya*). That is opposite the captured sciences besides the special ones. From every knowledge that his gaze reached. In it, any knowledge be it rational or transmitted. And one subtle reality is "Venereal" (*Zahriya*). That is opposite beauty and love. That he loves everyone and everyone loves him from this perspective that the two are not known. And one "Sun-like Reality" (*Raqiqa-e-Shamsiya*). That is opposite dominance and appearance, all meaningfully and deservedly and with the preservation of the whole creation of Allah under its command and its unity. And one "Mars-like Reality" (*Raqiqa-e-Marikhiya*). That is opposite every perfection, achievement, and firmness and stability. If it were not, then every thing would be frightening and weak or a trial. And one subtle reality is "Jovial" (*Mushtariya*). That is opposite Pivot-hood and leadership and guidance. And being such like the Mashaykh of the people in which people look for a close place. And every subtle reality is "Saturnine" (*Zuhliya*). Opposite its remaining and establishing and reaching. And the duration of time. And also the detachment toward the general nature. And one subtle reality is from the Higher Council. Opposite it is the great determination that encompasses everything that adheres to the mold.

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...is the gaze of Allah and its protection. And for its sake, one subtle reality is the Higher Council. Opposite it is the entrance and being in the hands and feet and eyes and in all organs. And one subtle reality is the Divine Attraction (*Tadalli-e-Ilahi*) which is extended. Among His servants, from it two branches sprout. One is the branch of Prophethood and one is the branch of Sainthood. And after this, his soul is entirely the "Holy Soul" (*Nafs-e-Qudsiya*), it is nature. It cannot be anything other than its own glory. And after this, no state comes at any time. Of the point of detachment, he becomes aware of it. From this, its research is coming. The detail is the summary. Or the explanation of this point along with the period. And individuals, such miracles (*Karamat*) are not issued from them. Like from the non-effects and miracles issued from them. In this state where dominance from the love of the command is. It is the two states, its levels of existence and being dropped, and it is not, but its duration. But every individual follows his own path, and this matter is that you should know. In the beautiful subtle realities that have come from the side of Allah, and in the subtle realities of the souls of the spheres and the natures of the spheres, there are such subtle realities which have come in various kinds from the earnings. Which he has obtained, then he is not dominant, rather one part is on another part. And sometimes he is deposed. He himself according to his own requirements, from the dominance of the ownership. On this, from the requirement, he is deposed. He himself has animal nature. From the dominance, and sometimes he is not detached for the sake of any perfection. From this respect that the other perfection is decreased. Rather, according to every thing in its own amount, it is. From the

extraordinary habits which appear, then the two... one in them is this: that he brings benefit to the servants of Allah. Be it of the world or the hereafter, or repelling harm in the world or the hereafter. Or giving punishment for the actions. Then at the hand of this individual, it flows. And it is attributed toward the "Extraordinary Habit" (*Khariq-e-Adat*). Even though this individual is like a dead person in the hands of a washer, he has no choice in it. And the second reason is that this individual returns toward his own intellect and wisdom and insight. Then whenever he sees anything in which there is benefit for him or for another. Then he should expand any subtle reality from the subtle realities. Which is manifest for that thing, like the extraordinary habit among the people. For example, those who are coming, he should inform them. Then expand it. Its subtle reality which is from the knowledge from the meeting of the people. Or he should reach that knowledge to the people or intend the subjugation of any tribe. Then expansion of one subtle reality from the subtle realities.

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...which is hidden. Then subjugate it. And in the same way, wherever you think and for the individual, the specialty is that he should worship his Lord in the life of the world. All his characters and all his natures are for this reason for the sake of the presence that is the habit. That a person performs the actions of courage. For the sake of such a caller that the achievement of benefit or the removal of harm in the world. Its effect appeared, then when the command in the Higher Council was decided. From the command of the Truth, its effect was manifest. This nature toward the self of its caller and its service. He does any character. Its caller from the characters is flowing from it. And the individual is entirely annihilated in his own goal from the goal of Allah. This is the meaning, that in his worship with all the characters. And for the person of the characters for the sake of the natures. And for the nature, annihilation and remaining is. Every nature was given to him as a perfection from Allah. And those actions are from this nature that are flowing. When he annihilates them in the Truth and the spiritual manifestations, which are the composition of the perfection with the human nature. Obtained for him, he becomes suitable for this earning. Like the nature of "Venereal" (*Zahriya*) according to the "Captured Reality" (*Raqiqa-e-Nasimiya*). That he should take pleasure from that beauty whose sense Allah has made special for him. And he should see every pleasure and joy in the following of the command of Allah. And for the individual, after this, they should all be together with all the pleasures from everything from which he takes pleasure. For the sake of all tongues, or for the sake of reminding Allah, obtained for him. He becomes such a strange state that in this, he is absorbed and in gratitude he comes. For a long time, from that time, based on this he compares every nature. And whoever asks, then his worship to his Lord in his right. According to the requirement of the nature, his flowing is. And Allah is its preserver. And in any time, if any action comes upon him, then

its cause. In its opposition, because of this reason, this clothing which he was made to wear. And for this individual from the specialties from this world of Barzakh. When he transfers, from this body toward that body. But the rational soul's management is this. This individual is the "Faith of Love" (*Iman-e-Ishq*). At that time, its flowing is from its own determination from the parts of the world. In the stone is stone and in the tree is tree. And in the sphere is sphere, and in the land is land. It does not stop, it is like another form from the presence. Like the nature of the Absolute Nature. And most of the times, the effects of this individual and the strange commands are manifest. In them are from the "Present Knowledge" (*Ilm-e-Huduri*), that he is establishing with the "First Nature" (*al-Tabi'at al-Ula*).

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...just as the soul knows that it is establishing, but wherever it is establishing. And from this knowledge, he does not know that he is so-and-so, son of so-and-so. Rather, many times this matter is from the "Acquired Knowledge" (*Ilm-e-Husuli*), just as he knows that he is so-and-so, son of so-and-so. And among them is this, that this reality is also for the sake of management, then for the sake of some situations. In Allah, the cause is the emanation of blessings.

And after this, these are his ranks and attributes... and what he hid is more beautiful.

Some of its qualities after this are not manifest, and according to me, its hiding is very good.

Research: In the word of Sayyid Abd al-Salam ibn Mashish (may Allah sanctify his secret), according to the drink of the people, this saying is:

"O Allah, make the Great Hijab the life of my soul, and its spirit the reality of my reality, and its reality the gatherer of my worlds with the research of the First Truth".

The Great Hijab means the Essence of the Prophet (peace be upon him), just as he indicated. On this saying of his: "And He made your Great Hijab establishing between Your hands," and the Research of the Essence of the Prophet (peace be upon him). For this reason, it was interpreted as the Great Hijab. Because the Truth of the Prophet (peace be upon him) is the preceding. The "First Origin" (*al-Awwal al-Asghar*) as he mentioned. Among them is this command of the Messenger of Allah (peace be upon him): "The first thing Allah created was my light". And from this, the realities branched out. Then the Truth of the Prophet (peace be upon him) is between the servants of Allah and the realities. And the Holy Spirit of the Prophet (peace be upon him) is for the prophets. Verily, the souls of the prophets. They take the sciences and the recognitions through this blessed soul. For his own tribe and in the tribe. In the same way, the Noble Spirit of the Prophet (peace be upon him) is the translator of the Truth to the souls and in

the souls. And in this command of Allah the Almighty: "How then [will it be] when We bring from every nation a witness and We bring you [O Muhammad] against these [people] as a witness?". It is indicated toward this meaning. Based on this, that these are indicated toward the witnesses. And their form is the manifest one in Nasut, from whom miracles were manifest. And from this form, the sciences and the recognitions and the commands and the intermediary between the Truth were described. And His creation, and for all the creations toward the Truth of the Right. And what we described is manifest. That the Prophet (peace be upon him) is for the three worlds in a gatherer and two types, then after that the three were manifest. At the levels to the least, which the people of the Muhammadan Reality call. And one specialty is outside. From the commands of the general names and the second in them from the level whose name is in them. Near the Muhammadan Soul, and that specialty of the Muhammadan Reality at the time of the descent of the human.

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...entirely toward its own manifestations and capture. And their interpretation is from them from the Nasut creation, from which the external perfections appeared. After the Prophethood, at forty years of age, he was the guide for the misguided on the way. And he was the eye-opener for the blind, and the ear for the deaf, and the heart for the hearts. They gave the testimony of the Unity of Allah. And the purity was found, and Allah for the sake of the command regarding the actions of the obligated ones. And besides the sciences and the Great Recognitions and the Perfect Saints. He is that person from whose heart the Seal of the Prophets (peace be upon him) is. On these three signs, but the partial united realities. For the sake of the perfections of Love and Belovedness, and their two examples are not determined but. After the choice of the general human creation. Based on this, the first specialty of these partial realities outside. In his way, the determination of the spiritual soul from the general realities did not appear. Rather, it is the Muhammadan Reality that reached him. Toward the partiality, but at the time of its determination and the gathering of the Muhammadan Reality, and it was decided. The preparations are here the inheritance of the Muhammadan Soul from what was the level of the gifts and the secrets of the existence. Multiplicity, when this was established, then we say: that the Shaykh (may Allah sanctify his secret) in the utmost pleading to the Lord. According to his own preparation, he asked from Allah to the master of ours Muhammad (peace be upon him) from his.... According to the three creations and their special perfections which are in one. Then why was it interpreted? From his own question from the inheritance. To its perfections of Nasut, with this saying: "O Allah, make the Great Hijab the life of my soul". That is intended from the soul breathed into the body. Such which is the manager of the body. And for its sake, the movement of the determination. And those individual members

who are ready. For the sake of partial perfections whose we indicated, against the soul. Between the individuals of the whole from what are ready for the perfections of the gathering. And something is hidden in them, then they are a beautiful resemblance. This help which is from the Prophet (peace be upon him) toward the soul of this seeker with the life of the creations. Which is the first perfection, and for the sake of the soul, he interpreted. And he interpreted in his own question from the inheritance of the Prophet (peace be upon him) to the perfections. Of the spiritual soul along with this saying: "And its spirit the reality of my reality." And this is because the partial realities are manifest. They are determined from this place that the general souls are, and it is not hidden. And that is a correct interpretation of the help. Which is the Origin, the Prophet (peace be upon him) from the reality toward this seeker along with this secret from which. It is understood and the goal is to favor. For the sake of the effects and the perfections and the determined preparations. Firmly and on one point and beautiful. He interpreted, and his question from the inheritance of those perfections whose inheritance was. It is the Muhammadan Reality, even if it was not manifest, but its level about which he said is the Muhammadan Reality in gatherer.

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...the worlds, and for the sake of this, it is necessary to say that the quantity along with this reason is necessary. The appearance of numerous realities against. The external creations from every subtle reality, then one creation, and for its sake, the recognitions of the situations. Then the help that is from the Prophet (peace be upon him) at this level from the side of the seeker. Its form is in the gathering of the worlds along with this meaning: "And make that for me your Truth." And the research of the creation which is manifest in the external and the goal. From it is the Holy Overflow, and it is not hidden, in the station of the manifest. From the poems, it is in this. That the creation is from it, for this reason, its existence from being to that. Meaning established by the Essence of the Truth Besides and the non-Truth. Verily, those are the exists of the existents and the realities.

Research: For the sake of the Gnostic from the arrival to the Names and the manifestations which are equal. That we described. To the Essence of the Divine Sciences and its perception, it happened. And that which is besides our description from the. The researchers, from their word, then in its meaning is the negation of knowledge and the encompassing of the soul's knowledge and its. The detail is this: that when the seeker arrives toward the Truth, that Truth from which worship. And that Truth makes him detached besides his own self, then it occurs. From its arrival toward the Truth and. The stability of the existence. And all this is the origin of the Absolute Existence. And for its sake, there are many descents, and the. A person recognizes them, based on this turning and every clothing. He recognizes that this descent and in

this clothing. Then no perception, and the perception along with the example of the example and not the soul along with the clothing. And in the same way, the returning. Upward until the finding that this Truth is beyond this. There is no Truth from its self. From this Truth, he arrives at the self-same and. The knowledge is not but to recognize and what can be said.

The saying of the Shaykh Gnostic Afif al-Din al-Tilimsani indicated toward this point:

"The claim of my rejection of you is a thought for which they split." "Wait for your heart's splitting."

"And what about the person who became free from his goal?" "Are his fathers or his desires his master?".

Meaning, leave them to what they say. From the beloved, the goal was obtained. That they should be split. Establish their.... For the sake of that their lover be that. Which is the mole on the cheek of the beloved. Then from this the door of jealousy. Or the competitor should be aware. Then for the sake of the arrival toward the Essence is established. By the Essence of the Truth and in the same way. Along with the origin of the manifestations and manifestations, then it is annihilated. And it should be known that those states which were mentioned in this. But after its commands special in every creation from the creations. That it is treated from them one after another.

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...as if he encompassed them summarizedly in both arrivals and not. Only its detail remains in the. The progress until infinity in this meaning.

Research: Now it should be known that the Truth of Allah the Majestic is the First Origin of all things. From. Two reasons: one summarizing reason is this: that when the Truth of the Noble recognized His own Essence, then He recognized. For the sake of the system of the existence. Because of the Perfect Cause, its knowledge is sufficient for the effect. And for the sake of the choice which is. Along with the possible existence, not along with the possible existence. For its sake, everything is established. By research and mandatory, for. And it is found along with the innovation and mandatory. Then opposite everything is the perfection of mandatory and the requirement. These perfections are the Origin and the source of things and their core. Then opposite every Truth is any required. Specialty, and every thing is in need toward any perfection specially. Or that those perfections and things are one. But. Because these are the requirements and the mandatory, and based on the considerations, its self-same is the level of knowledge. And the power, and the life and the. Other effects, for this reason, they are issued from it. And the second reason in their detailed. Its explanation is this: that every effect is from a mandatory, and which is not effect. It is mandatory, then its research. And not,

its need is in those effects toward the Truth. Like the need of the nail toward the place. Rather, the need. Of the effects, their core and the origin, their establishment and verification, and their duration is continuous. As long as they exist, and the innovation. For their sake, and the verification, doing it is for their own sake. They are established and their verification is not but from this. The origin of the difference of the realities from each other is the difference of some. The types of innovation and the duration of some by some, based on this. The attachment is very strong. And the connection along with its own place from its requirement. Opposite the things is for its own actor. Then he knows them. First Allah, the things along with them that they are represented in the Divine Existence. And the Divine Knowledge for. Along with them the possible existence is equal. In this from the detached matters. This truth is this command. For its sake, those subtle realities are manifest in them. The forms of things, but in the individuals or the detailed. They are not. From the teeth, after reflecting on this word as it is the Truth. For its sake, reflect on it.

The Forty-Sixth Mashhad

It should be known that the religions and the ways are described along with the truth. That they call it "The Religion of Truth" and the. Truth and looking at the description. In both, one in them he told us: then reflect that the Truth which is according to the. Happened, and that which is the description to the Truth and which is besides it is not Truth, then to the Truth. Then we found two meanings: one manifest and light, and the second.

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...A subtle point which became known later: it is not manifest, but if every issue is according to the creed, then because for the sake of that thing upon which the creed is based, it is judged in the external. For example, to judge that Allah is angry and anger is a characteristic of Allah, and first he... Similarly, if it is said that the physical resurrection is to happen and it is for the soul, and this issue which is mandatory and mandatory is according to this. For the sake of that thing upon which it is decided in the Higher Council (*Mala' al-A'la*). For example, it should be said that prayer is mandatory and it is a summarized example in the Higher Council. The performance of this content, when that person is clothed with it, his being specialized with it. Human progress from the claws of the animal soul is from the hem of his garment. In this world and the hereafter, and the declaration of disbelief (*Takfir*), the desire of the soul from that which is the dark state was obtained through absorption. It is from the firm commands as it necessitates the heating of the body and removing coldness from the person. Then it descends there and according to that... for the sake of the science of the truth. And the

issue that is regarding timing in it or the specification of limits for the sake of the rules of the religion, like the five times of prayer and the Zakat of two hundred Dirhams and the passing of a year. And it has passed from this respect that it is established in the midst of satiation. Regarding the representative existence of the Higher Council, then it is this, and he is... From this perspective, the religion is what it is. And for this reason, his judgment is that the religion is true. And in the same way, the meaning of the truth of the religion in which the commands are according to that thing which the Messenger of Allah (peace be upon him) said. In himself and in the command, and according to that thing on which they were in the centuries for whom the testimony of goodness is. And if he became such as he was, and the narration was not found. Then its reality is in need of indicators which are mostly based on prevailing opinion. Just as if the Prophet (peace be upon him) had said regarding this issue, he would have said thus, and the reason for its extraction and derivation is manifest. One should not doubt that the person who is the encompasser of the styles of speech and the goals of the Lawgiver. In the explanation of the commands, then these are in the meaning of the truth of the religion. And those who are subtle and fine in meaning which are known later. They are these: that Allah has combined any small community of the Ummah and gathered them thus. That He inspires any chosen one among His servants. For the sake of the establishment of any religion. That he is a chosen servant, a servant of the Path of Truth and the purpose of his appearance and management and those things. Then from the grace of the hidden caller whom it is said. To whom his obedience is, he has obeyed Allah... and whoever disobeyed him, he has disobeyed Allah. And according to his own opposition and contradiction and anger, his... on the disagreements and contradictions. And when these commands of the religion gathered, then for the sake of all for the sake of the truth and in this time, in whose right the manifestation of the appearance is intended. It is in this body, do not doubt it. Except this, and in the same way, religion is such that mostly the divine care is for the protection of the religion of truth.

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...of the attentive ones, according to the preparations toward the protection of the special religion. From this way that the guardians of the religion are established in these days for the sake of removing evil from the religion. Or this sign of theirs is or they are from those parts in which the difference between truth and falsehood is. Then in that time, it is decided in the Higher Council. In this way, the religion of truth is. And being restricted in it, its commands overall along with this form of the special perception. Then it is the religion of truth in this meaning. And those who are the points of the representative existence. But the clear and manifest meanings are those whom the well-grounded in knowledge reach from the scholars of their own derivation and extraction. And the subtle meaning from the delicate ones, they are not aware of. But

with the grace which is the unveiling (*Kashf*). The commands and management appear on the human. Or it is religious, as we have seen later. And when this preparation was, we say: it appeared to us that in the Hanafi school of thought, there is a secret. In this, I always used to contemplate: what is that secret? Until I found what I described. And it was witnessed by me and the Hanafi school of thought for the sake of this time. In it, there is a preference over all schools of thought. According to this subtle meaning, even if some schools of thought have more preference. They keep it according to the first meanings in which I witnessed. And it is that which most of the masters of unveiling (*Kashf*) discover. They find in one type this preference. This school of thought is toward all schools of thought. Often it is represented in the inspiration. Or being firm in a dream, or seen in a dream. Acting on it is for the sake of the truth, but clearly it is what we said: grab it firmly with your molars. Think over it well.

The Forty-Seventh Mashhad

I entered into the Holy Kaaba and turned toward its interior. A manifestation of the "Straight Path" (*Sirat al-Mustaqim*) whose reality Allah informed me of was revealed. Which the Prophet (peace be upon him) has explained thus: that a straight line was drawn. And on its two sides, lines were drawn. Until the end of the Hadith. Then I found this reality as a middle point. Some souls whose closeness is above and some below it. Swerving is my goal from it. It is that every tribe has its swerving. For its sake, the straight path is and is not. The name "Straight Path" is for the sake of any special level. And I have recognized it thus: that being firm and having deep-rooted agreement and submission. And I found that the managing the affairs (*Mudabbir al-Afqar*) does it in the souls. Then most souls accept it because of the divine inspiration and those few who are. From whose points of inspiration they are not far from reaching. Of this, without the labor of the earning of the souls...

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...and I found the bridge (*Sirat*) of Hell on the back of Hell. Thus, he was represented in the representative existence of this reality. Allah the Almighty created it in the horizons according to its own. Which was put into the world of the soul, then I found that the Holy Kaaba has a specialty. Regarding this straight path, and I recognized many things in them. And in those meanings, there is such a relationship. Likewise, they are evaluated in the world of resurrection. Together with those meanings. From the voices, and it is a secret. The existence of the pulpit of the Mosque of the Prophet and the "Ustuwanah al-Hananah" (the Moaning Pillar). And that place and its being a garden (*Rawdah*) from the gardens of Paradise, as the Prophet (peace be upon him) said: "Between my house and my pulpit is a garden from the gardens of Paradise."

Research: Whatever action a human does, it is from their own will and choice. For those actions, there is a cause because of which they are issued. Like the determination of the strength of any action of the soul naturally. Together with the obedience of the limbs, and besides its own importance, those hidden matters whose encompassment is possible. Of them, one is the determination from these commands. It is from those for whose sake such a cause is that it makes it mandatory. For example, the mourning and the passion which is awakened. It is a firm belief or a certain belief inwardly or outwardly in such a state. It makes the determination mandatory. And in these causes, there are also causes. And thus, as much as you want, go back until it ends at the mandatory. Then why were they existing? Allah the Almighty creates from them. They are issued from the servant by will, but their existence is also mandatory because of the causes. Then the time of the will and the direct action is mandatory for the human. It is the attachment of the soul for its sake for the sake of the issuance from their choice. And for the sake of the expansion of the power together with the power and its entry. It is that the pain is for the soul, or the joy, or only the awareness from someone who is in opposition to it. Or the agreement with it together with the external arrangements. Together with those that are representative. Like a form in a net in which the representative is together with the representative existence. Then they were formed in the absolute representation in the form of luxury or pain. And its servants are those angels who are inspired. From this presence, they are obtained. The cause of pleasure or pain happened, that he intended goodness from the people or mercy in their right in the punishment in this world or the hereafter. In them, and for the sake of every possibility, there is no cause from these possibilities. Then it is not existing and in existence no thing but that it is mandatory. And in this way, the appearance of the laws of the Sharia is mandatory from the source. Good or bad is restricted. In this form, it is in the existence of the certain belief. The nature of the righteous souls in it is not polluted with the filth of Satan. Mandatory at the time of the appearance of miracles. And indicators of the clear intellect toward...

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...the truth above this thing whose news he has. And its attachment is from the presence of the unseen and it happens. Will and determination are running toward it. According to the certain belief, the obligation of most souls appears. Along with the mercy of Allah. He sends the messengers and the books are revealed. And the favor is completed and the argument of Allah is established.

THE END.....

Translated by Sahil Khan with help of AI